

ST. THOMAS MORE COLLEGE & NEWMAN ALUMNI/AE

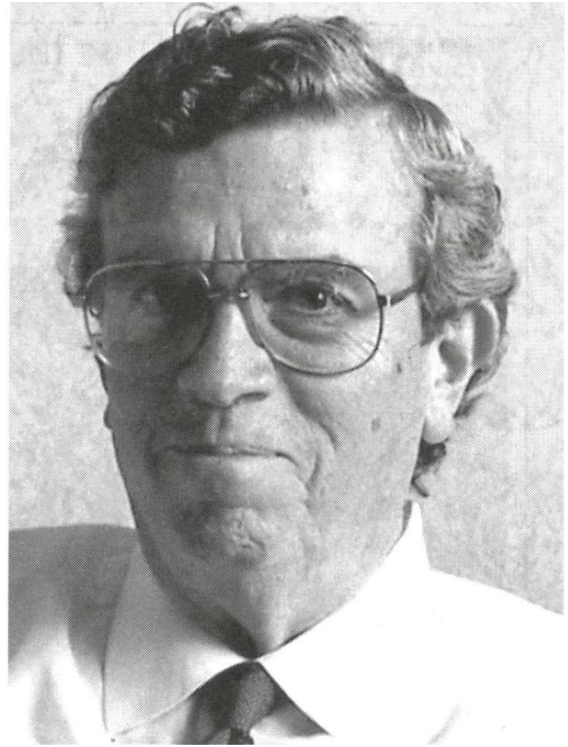
STM Newsletter



REUNION
WEEKEND
1999



Message from the President



John Thompson

Late June saw a lively University of Saskatchewan Reunion Weekend. The STM portion included tours of the Sisters of Service residence and Flegel House, scenes from the “White House” in a film from the fund-raising campaign of 1953-55 to build the College building, a presentation on STM today, and many conversations over food, including a Saturday evening dinner for all U of S alumni/ae at the Centennial Auditorium at which both outgoing President George Ivany and incoming President Peter MacKinnon were present. Back at STM, Fr. Ron Griffin, CSB was celebrant and homilist at the Sunday Eucharist, and the weekend closed with an extended brunch in the STM Auditorium. I was pleased to meet so many alumnae and alumni, to hear their stories, and to appreciate again the significant influence the Basilian Fathers had on them. It was obvious how much they enjoyed visiting with each other. Don Gorsalitz, STM Director of Development, and Margaret Sanche, STM Archivist, were great hosts in making us all feel welcome, in planning the weekend events, meals, and gatherings, and in providing materials from the archives. Fifty of us were in the group picture.

As part of the Reunion Weekend, we had a slide presentation, remembering the nineteen Basilian Fathers who were at STM during the White House years, 1936 through 1956. This coming November, the sixth President’s Dinner will honour and celebrate the many and outstanding

contributions of the Basilian Fathers at STM over more than sixty years. You will read more about the weekend in this issue of the *STM Newsletter*. I invite you to attend the dinner on Saturday, 20 November at the Saskatoon Travelodge, and the Eucharistic celebration at STM on Sunday, 21 November, the Basilian Fathers Foundation day. We are also soliciting stories, events, pictures, profiles of Basilians and letters of appreciation for a book of memories to be presented to the Basilian Fathers at the dinner. We have invited all Basilians to attend. Very Rev. Ron Fabbro, CSB, Superior General, and the other members of the General Council will be holding meetings at STM that week and will be present for the dinner and presentation. We hope that you will be able to attend as part of STM’s collective “thank you” to the Basilian Fathers for their past, present, and continuing contributions to the foundation and future of STM.

This Spring saw the opening of the Prairie Centre for the Study of Ukrainian Heritage, a joint venture of the Ukrainian Orthodox and Catholic Communities and STM. It is an out-

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From the Dean's Desk

Wilfrid Denis

This fall, STM's President's Dinner will honour all Basilians who have contributed so generously in one way or another to our College over the years. The Basilians played a crucial role in the foundation of our College in collaboration with leaders of the diocese of Saskatoon. Over the years, the founding Basilians changed, as did the leadership of the Catholic community. Over the years the College developed in many ways. Our program evolved from a few courses in Scholastic Philosophy to the current complement of offerings in eleven disciplines, including both credit and non-credit courses in French. Our governance structure changed as well, with the addition of a Corporation and a Board of Governors. Representatives from the other dioceses and other significant groups were added to our Corporation, which now truly represents the Catholic community of Saskatchewan. The creation and development of an institution such as STM requires much time, energy, and commitment from many people. Such effort is a contribution to the common good, since a College such as ours serves the needs of Catholic students across the province. Indeed, it is also open to the many non-Catholics who seek some of the benefits the College offers.

We may come to take a College such as STM for granted and fail to appreciate the particular combination of qualities required of those who worked so hard at its establishment and development. Few of us have taken the time to reflect on the qualities and circumstances which lead people to devote their energy and their lives to the common good. Many of those involved rarely stop to reflect on the deep motivations of their involvement. For many, it is just the thing to do. Fortunately, some have reflected on such lives of commitment. Margaret Sanche, in her book *Heartwood*, describes the early efforts to establish STM and the courage and dedication of the founders.

Had we been able to interview in depth the Leddys, the Carrs, the Murrays, I am sure we would have discovered that they shared many of the characteristics identified by the Daloz-Parks (et al) in their study of 145 community leaders. These characteristics, as presented in their book *Common Fire: Lives of Commitment in a Complex World*, include compassion, conviction, courage, and a strong sense of commitment in spite of an awareness of one's own fallibility. Most of these leaders exhibit certain "habits of the mind" such as the habit of dialogue, the habit of interpersonal perspective-taking, of critical, systemic thought, but thought which is also dialectical and holistic.

We were fortunate in having Sharon Daloz-Parks ad-
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MESSAGE FROM THE PRESIDENT

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growth of the successful Windows to the East and Mohyla Lectures, the presence of Dr. Bohdan Kordan and Rev. Myroslaw Tataryn as STM faculty members in Political Studies and Religious Studies respectively, the leadership of Mr. Walter Podiluk, the generosity of Dr. Stephen and Mrs. Michelene Worobetz, and the co-operation of Sheptytsky Institute. The Prairie Centre represents a college-community partnership between the Ukrainian Canadian community and STM that, in the words of Senator Raynell Andreychuk, an honorary Patron, ensures "their story and contribution will be told as both a model and an example of how diversity can work in building a strong national community." Dr. Worobetz eloquently summed up the spirit and hope of the Centre: "'A dream we dream alone is only a dream. A dream we dream together makes us all winners.' So let us dream and work together to add something of great value to Canada and this centre will be looked upon as a well-deserved 'thank you' to those who have gone before and as a wonderful gift for the coming generations."

New life encourages and blesses all of us, and this is certainly true for STM. Congratulations to and prayers for Erin Knuttila who was received into the Church at the Easter Vigil service at STM, and for her sponsor and fiancé, André Magnan. In May, Erin and André participated in Global Connection Experience '99, a program of Canadian Campus Ministry in Cuernavaca, Mexico. Erin and André will be married by the time you read this *Newsletter*. Congratulations to Cindy Fowler and her husband, Greg, STM's Controller, on the birth of their second son, Jordon, born on 17 June. Congratulations also to Dr. Ria Jenkins, STM Department of Philosophy, and her husband, Anthony, on the birth of their second child and daughter, Amanda, born on 23 June. We extend our continuing prayers and care to Dr. Tammy Marche, STM Department of Psychology, and her husband, John, who are expecting their first child in September.

On a personal note, thank you for your prayers and concern over this past year during my protracted recovery from pancreatic surgery. Although forty pounds lighter, I am regaining my strength as I begin my tenth and final year as president. I am especially grateful for your past and continuing support for STM.

FROM THE DEAN'S DESK

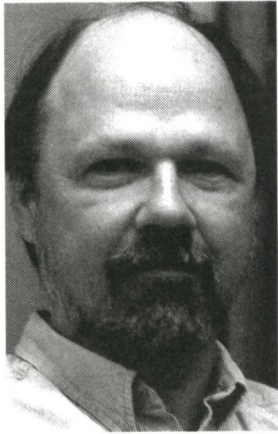
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dress the College community on "The Crucible of the New Commons" as the 1996 Keenan lecturer. Based on the quality of that presentation, she and her husband, Larry Parks Daloz, were invited to moderate the first Stack Symposium, which was held on 19-21 November 1998. About forty-five community leaders from many walks of life and many areas of community involvement participated in the invitational symposium. This was an opportunity to deepen their understanding of their commitment to the "commons" and to reflect upon their contribution to creating a more just society. Sharon and Larry also gave us a joint public lecture on "creating the new commons." The symposium was a fitting tribute to John Stack, STM's first Chair of the Board of Governors and selfless contributor to many community projects. John Stack certainly shared many of the characteristics that the Daloz-Parks (et al) identified in their sample of community leaders. It is through the vision, determination, and boundless energy of persons such as John Stack that the "commons" that is STM has been able to take root and flourish.

The founders of the Newman Centre and the College had no forewarning of the impending Crash of 1929, the Dirty Thirties and the horrors of the Second World War. Yet they knew that it was crucial for Catholic students of this province to have access to a liberal arts education in a Catholic setting. Today, many people question the value of Liberal Arts and favour instead technical or skill-based training. The utility and marketability of liberal arts was no clearer when STM was founded than it is today. Similarly, we have no better forewarning of the future, no clearer prognostic of the first twenty or thirty years of the next millennium. Yet we have to prepare the leaders of tomorrow. We have to educate today's students for a world still unknown to us. In that respect, our task today is no different than it was in the 1920s and 30s. The Stack Symposium and the Daloz Parks's book *Common Fire* leave us at STM with a major challenge. Can we provide a Liberal Arts education in a Catholic setting that will set the souls of our students on fire, that will enhance the characteristics of community leadership identified by the Daloz Parks, that will generate the "habits of mind" necessary for those leaders who will continue to build "the new com-

mons” of the new millennium? Is STM playing its role as part of the “commons” of this city and province, and of Catholic higher education in Canada? Is STM part of the “new commons” that we — faculty, staff, administrators, community representatives, and

students — have to build for the students that will come to us in the new millennium? These questions are some of the sediment that the Stack Symposium left in its wake, a sediment which I hope will be fertile in inspiration and energy for all participants.



FROM THE EDITOR

Anecdotes, Basilian and Otherwise

Donald Ward

A friend of mine, while a Jesuit novice in Ireland, went to stay at a retreat house on the coast. It was a tiring journey, and he and his confrères retired early in preparation for the spiritual vigours to come. But sleep eluded him. He turned on his room light — a bare bulb in a ceiling fixture — and began reading a novel. He heard the house settling down around him as the last of the staff repaired to their beds. Soon all was quiet but for the soothing sounds of the sea breaking on the shingle beach below the house.

My friend, despairing of sleep, decided to turn out the light anyway, reasoning that lying motionless in the dark might bring at least some of the restorative benefits of slumber. But the bare bulb in the ceiling would not be extinguished. My friend flicked the wall switch a dozen times, but all the light did was sputter and fade, then return to full power. My friend returned to bed and stuck his head under the pillow.

It wasn't long before he noticed that the light seemed to be growing brighter. But by now he was grimly determined to sleep, and resolved to disregard the annoyance as a sort of spiritual exercise. He held out for ten minutes, then peered out from under the pillow in time to watch the entire light fixture crash to the floor with a crackling of sparks. Simultaneously, and no doubt causally, the power in the building failed.

“Well,” my friend thought, “at least now I might be able to get some sleep.”

But it was not to be, for a merry little blaze soon sprang up where the light fixture had landed on the woven rug in the middle of the room. My friend leapt out of bed and began casting about for a way to extinguish it. He didn't like to stamp it out, as he was barefoot, and by the time the light of the fire was strong enough for him to find his shoes, it might well be too late. Similarly, he didn't like to smother it with his blanket, because, Jesuit discipline being what it is, he had no confidence that he would be given another.

Water, he reasoned, was traditional in such circumstances. The washroom was just down the hall, with sinks and showers to meet his rapidly growing need. The flames were spreading toward the edges of the rug.

The main problem solved, there remained only to find a vessel in which to convey the water from the washroom to the fire. He reached under the bed and closed his fingers around the curved enamelled handle of a chamber pot. Vessel in hand, he burst out the door and down the hall.

By one of those inexplicable meetings of fate and whimsy whereby the great God seasons our humours, there happened to be both a full moon and a clear sky that night — two events that might coincide once in a

decade in Ireland — so my friend’s progress was not so fraught with peril as it might have been. However, it would be a mistake to think that all this happened in silence, or that the rest of the house slept on undisturbed while my friend slammed doors, crashed into walls, and dropped the chamber pot before finally achieving his objective.

With the vessel full, he burst out the door of the washroom, spilling water liberally as he went, and began making his way back to the fire. Imagine his shock when, looking up, he perceived a black-robed apparition bearing down on him, skirts flying, cadaverous visage white in the moonlight. My friend did what he has since claimed any rational person would have done: he shrieked and emptied the chamber pot in the apparition’s face.

The apparition, who turned out to be the novice master, later found some comfort in the knowledge that it was only water. But at the time he was not to know. He had come to investigate the curious noises coming from my friend’s room and found himself appallingly doused by an apparently demented novice. He slipped in his bare feet on the newly wet floor, collided with my friend in a lunatic pirouette, and the pair of them collapsed in the hallway.

They did not long remain alone. The moonlight soon revealed a half dozen novices who had gathered at the sounds of the contest. The master, looking more like a drenched buzzard now than a spectre from the Inquisition, rose with what dignity he could muster and demanded an explanation. My friend provided one, and only then did anyone think to investigate the fire, which by that time had gone out of its own accord. The novice master pointed to the sink in the corner of my friend’s room and asked, not unreasonably, why he had not simply filled his chamber pot there.

I don’t know if this incident was a deciding factor in my friend’s religious formation, but he has since left the Jesuits. In the fullness of time, he came to Canada and joined the Basilians. The Jesuits’ loss was the Basilians’ gain — *our* gain, in fact, for that young man has remained a close friend of STM since he spent his Basilian novitiate here under the direction of Fr. James Hanrahan, CSB, who was then President.

It’s not that the Basilians are in particular need of young men who are willing to empty chamber pots in their novice master’s face — though some might argue the point —but the anecdote illustrates a cer-

tain spirit among Basilians that is absent among older, more structured orders. It’s the same spirit, I would argue, that caused my then-three-year-old daughter to climb onto my friend’s knee one afternoon and stay there, assured of her welcome, for the entire evening, including supper. It’s the same spirit that caused her, two years later, to weep with joy at his ordination. It’s the same spirit that welcomes my family at every Basilian institution and function we have ever attended. It’s a spirit of open-heartedness and generosity, of spontaneously rising to every challenge, however large or small, a spirit of service to the church and to the world.

It is this spirit we honour at STM — in our history, in our memories, and in our hope for the future. It is this spirit we will be celebrating as a community at the next President’s Dinner. For the Basilian mark is on each of us who have attended STM as students, faculty, or staff. The Basilian charism is evident in every letter I open from an alumnus or alumna recounting his or her days at this blessed institution.

Bonitatem et disciplinam et scientiam doce me runs the Basilian motto: “Teach me goodness and discipline and knowledge.” It is not only a prayer; it is a vocation, one for which we at STM have particular cause to be grateful.

Mark Your Calendars

On November 2nd, 1999, the annual
KEENAN LECTURE
will feature

DR. ROY CULPEPPER,
President of the North-South
Institute in Ottawa. An economist
who specializes in Third World debt
and other financial issues,
Dr. Culpepper has published a
number of books on the world bank-
ing system in relation to underdevel-
opment.

The President's Dinner

NOVEMBER 20, 1999

Each Fall, St. Thomas More College holds a President's Dinner to honour a person or group of persons who have made significant contributions to Church, civic, and cultural life that exemplify the life and spirit of St. Thomas More. On Saturday, November 20, 1999, the sixth President's dinner will honour the Priests of the Congregation of St. Basil for their leadership, dedication, and inspiration in Canadian Catholic higher education, particularly at STM. The Very Reverend Ron Fabbro CSB, Superior General, will receive the Thomas More Medal on behalf of the Basilian Fathers.

Two other celebrations are planned for the weekend: a wine and cheese reception on Friday evening, November 19, at the College, and a Eucharistic celebration with the students and worshipping community of STM on Sunday, November 21—the Feast of the Presentation of Mary and the Foundation Day of the Basilian Fathers.

Although the President's Dinner is not a fundraising event, this year there will be an opportunity for alumni/ae and friends of STM to contribute to the Founding Fathers Bursary Fund. This Fund was established by STM/Newman alumni/ae in 1996 to commemorate the lives and contributions of Father Basil Markle and the many Basilian Fathers who served the Newman Club and St. Thomas More College between 1926 and 1956, the period affectionately known as "The White House Years."

Send us your memories

We are soliciting stories, events, pictures, and profiles of Basilians and letters of appreciation for a book of memories to be presented to the Basilian Fathers at the dinner. A selection will be printed in *The Newsletter*.

The Parktown Hotel has tentatively assigned a block of rooms at the special single rate of \$59 per day. For reservations, call 1-800-667-3999. Indicate that you are part of the STM President's Dinner group.

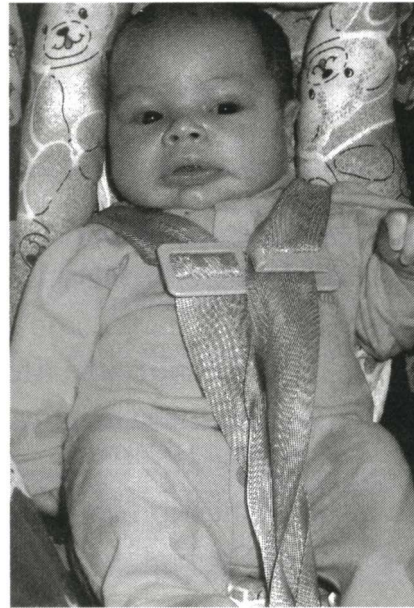
LOCAL NEWS

JORDAN FOWLER



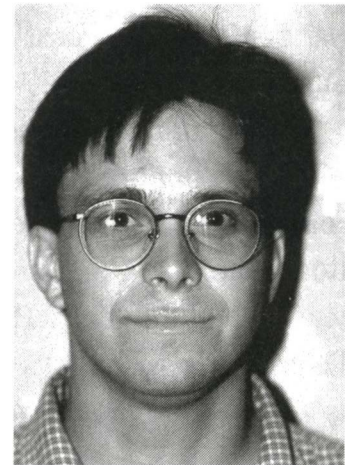
TONYA AND K RBY

STM's High School Liaison Officer, Tonya Rae Kirilenko, was married to Kirby Dean Wirchenko at 4:00 pm on May 1, 1999. The service was performed at St. George's Ukrainian Catholic Church by Bishop Jerold Gliege of the Evangelical Orthodox Church.



Jordan came into the world on June 17, 1999, at 7 pounds, 15 ounces. His mother, Cindy Fowler, did most of the work. His father, Greg, is STM's controller. Astute readers will notice that Jordan bears a remarkable resemblance to his elder brother, Matthew, featured in these pages in the Winter 1997 issue.

Ken Thorson, OMI, who served on STM's campus ministry team 1994-95, was ordained to the priesthood by Bishop Gerald Weisner. OMI on Friday, May 21, 1999, in Nipawin, SK, the home of his parents. Ken celebrated his first mass the following day at St. Eugene parish in Nipawin.



FR KEN THORSON, OMI

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ST. THOMAS MORE COLLEGE AND NEWMAN ALUMNI ASSOCIATION

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Special thanks to Margaret Sanche, STM Archivist, for her invaluable assistance.

FOCUS ON ALUMNI/AE

A Selection of

GRADUATES OF 1939 1949 1959

1939

John N. Neville grew up in Kerobert, SK, and Camrose, AB, and currently lives in Vancouver. With four children and eight grandchildren, he remembers being active in drama during his years at STM.

1949

W. Brian Burke grew up in Saskatoon, and lived and worked in Edmonton for thirty-four years. He and Marion (née Pettinger), he writes, now spend “four-five months in Sidney, BC, four months at Emma Lake, and in-between times at our acreage outside Prince Albert, SK.” Brian was with Gulf Canada for thirty-three years in drilling and production operations and as an administrator in Edmonton. He retired in 1984.

Brian and Marion have seven children and ten grandchildren. Lorne (42), a researcher in the U of A Department of Medicine, has two children with his wife Lori: John (4) and Aidan (3). Glenn (40), is an employee of the city of Edmonton. Janet (38) is a librarian at the Mt. St. Agnes Academy in Bermuda, and has four-year-old twins, Francis and Sally. Christine (37), once a teacher in Ed-

monton, is now a social worker and pursuing a CPA degree in Vancouver. Barry (36), a contractor in Vancouver, has given Brian and Marion four grandchildren: Georgia, Stuart, Josie, and Gloria Jane (11, 9, 7, and newborn, respectively). Janice (35) is a limnologist at Central Michigan University while finishing her Masters degree at Mt. Pleasant, MI. Joseph (35), who works in computer graphics in Vancouver, has two children with his wife Glynis: Dylan (8) and Mikayla (6).

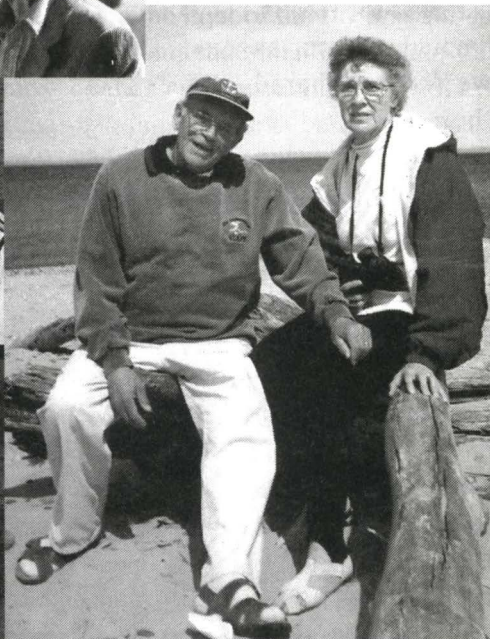
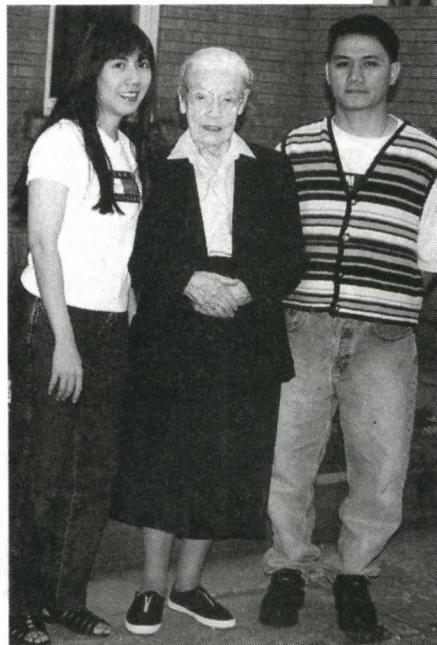
Brian’s special memories of STM, like so many of our alumni/ae, include the Basilians: “Frs. Carr, McGahey, Miller, Mallon, O’Donnell, Kennedy, and Finn: they all added something that has stayed with me. In 1945 Fr. Carr gave me the old wash sink from the original Ulcers kitchen. It is still in use in our cabin.”

Sister Magdalen Barton, SOS, in her ninety-third year, writes that “in

Sr. Magdalen: “This is the only recent photo that I have. I am between my two Vietnamese students whom I tutor in English.” Sister is 93 this year.



John Neville



Brian and Marion Burke at Lake Michigan, 1998.

the 1930s and 40s, either through necessity or urgency, or both, a student could earn a Bachelor of Arts degree mostly through correspondence and summer school, with minimum attendance at university.” Consequently, Sister attended STM only during 1944-45, but it was a year she recalls with gratitude: “During the White House days, when fasting before Communion was the rule, Fr. Henry Carr won more than our hearts by serving coffee to us after daily Mass. His informal chats and the optimism of Fr. O’Donnell were an inspiration to us.”

Sister recalls her STM experience as an added preparation to serve according to the Sisters of Service charism; they are missionary apostolic religious called to further God’s Kingdom among those in need of spiritual help. She began her thirty-seven-year teaching career in 1930 at Camp Morton in rural Manitoba. “The immigrant parents,” she recalls, “though as poor as we sisters, shared their meagre resources of garden and dairy produce with us.” In the 1940s, she found teaching Grades 7 to 11 in Sinnett, the “Irish Colony” of rural Saskatchewan, a great challenge, though again it was made easier by the cooperation of excellent students and generous parents. Later, when teaching high school English

at Rycroft in the Peace River Country of Alberta, she was again blessed with enthusiastic, eager students.

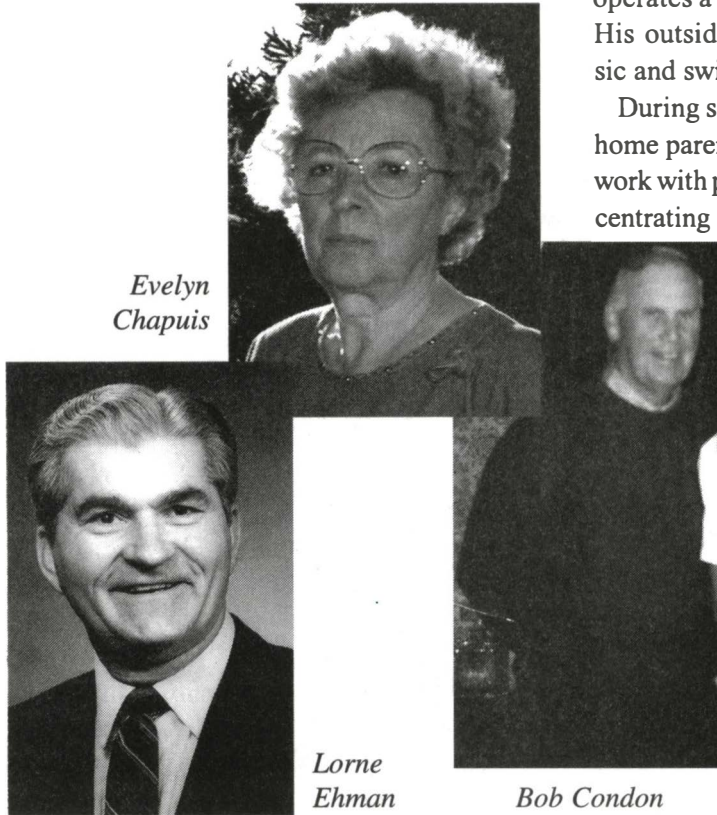
Her teaching career, which she characterizes as “an adventurous journey of surprises” included stints in Regina and in Clarendville, NE, at “Invisible Schools” — Sisters of Service Correspondence Schools of Religion. When few other means of religious instruction were available, the sisters instructed thousands of rural children through the mail. When Fr. Carr became aware that some rural applicants to STM had received their early religious instruction by this means, he suggested that the Sisters issue certificates to students for completed courses so that he would know something of their background in religious studies.

Now living in Regina, Sr. Magdalen considers it a “privilege

to tutor New Canadians who, with a cheerful capacity for hard work, are eager to improve their English.” No doubt Sister’s spirit and faith have some bearing on her students’ enthusiasm.

Evelyn Chapuis (née Fernholz) was born in Muenster, SK, and attended the Ursuline Academy in Bruno before coming to STM. In the mid-1950s she went to Prince Albert to teach high school and finish writing her MA thesis. She taught mainly high school English for fifteen years, then first-year English as an off-campus lecturer for the University of Saskatchewan. Her husband, Bernard, is from the city of Nancy in France. He studied veterinary medicine at the University of Montreal, then answered an ad to practise in Prince Albert, “a place at that time wholly unknown to him.” Bernard owns and operates a pet hospital in that city. His outside interests include music and swimming.

During several years as a stay-at-home parent, Evelyn did volunteer work with pre-school children, concentrating on the field of learning through play. Her interest in children with learning disabilities continues with her ongoing involvement in a parent support group. In her parish, she has served as a reader and as a participant in lay-led liturgies. “As all of us STM grads were taught to do,” she writes, “I served the community on boards and committees — to



Evelyn Chapuis

Lorne Ehman

Bob Condon

assist the hospital, the art gallery, the seniors' home, and disadvantaged groups." Her other interests include photography, botany, and bird-watching. The whole family likes to travel, and their grown children still join Bernard and Evelyn on trips to France.

Both Chapuis children are U of S graduates. Paul, the younger, works as a merchandising manager for a firm in California. Mary-Lorraine, whose MA thesis examined the works of Saskatchewan novelist Sharon Butala, teaches at the Centre for Second Language Studies at the U of S. Her husband, Colin Chovin, is an investment counselor and manager of information systems at Matrix Financial.

"Since I recently served on the STM Corporation as a diocesan representative," Evelyn writes — she has been a member of Corporation since 1989 — "I tend to focus on STM in the present. One memory of my student days, though, is saying good-bye to Fr. O'Donnell. When I burst into tears he quoted a flowery passage spoken by a courtier about Cordelia in *King Lear*. I didn't think the tears from my eyes were much like 'pearls from diamonds dropped,' though, and in the end we both laughed."

Bob Condon, who grew up in Saskatoon, served as an altar boy for many of the Basilian Fathers from STM who took the street car to the Convent of Sion for 7:00 am Mass during the late 1930s. Later, as an STM student, he enjoyed classes from Frs. O'Donnell and Millar, "who taught English and Psychology to us Commerce types." After a career in the oil in-

dustry, primarily in the financial sector, Bob was Treasurer of Syn-crude Canada when he retired. He resides in Edmonton.

Bob and Marg have three daughters — Cathy, Patty, and Barb — all graduates of the University of Alberta, and one granddaughter, Jessica, aged four.

After receiving his BA in 1949 and his BEd in 1959, **Lorne Ehman** went on to graduate studies at Stanford, Colorado, and Washington, DC, before settling into a long career of service in the education system. He has taught physics at Bedford Road (1958-60) and Mount Royal (1960-64) Collegiates in Saskatoon, and has served as principal in schools from Pierceland (1949-51) and Macklin (1951-58) to Holy Cross (1965-67) and E. D. Feehan (1967-73) High Schools in Saskatoon. He returned to Holy Cross in 1973, where he served as a principal until his retirement in 1984.

Lorne and Vi, who continue to live in Saskatoon, have four children. Richard is a prominent radiology specialist at the Mayo Clinic in Rochester, MN; William practises family medicine in Nanaimo, BC; Susan teaches at Walter Murray Collegiate in Saskatoon; and Mark is an architect in Vancouver. Richard's children include Eric (14), Jeffrey (13), and Katherine (12); William's children are Dylan (13), Morgan (11), and Caitlin (9); Susan has Megan (12) and David (10); and Mark has one child, Carolyn (10).

Lorne remembers best "the constant presence of the Basilians and their interest in everyone, their encouragement, and, above all, their

caring about us!" He also fondly recalls the club rooms downstairs in the white house, Communion breakfasts, and Sunday evening programs and socials in the white house.

Madeline E. Grosser (née Volk) regrets that, at nearly ninety years of age, she must finally move from her farm home near Sherwood Park, AB, which she has managed alone since her husband died twenty-one years ago. While at STM, she was a member of the Newman Club and the Biology Club, as well as a fencing and bowling enthusiast and a member of the Saskatoon Shooting Club. She has remained a keen hunter all her life, providing venison for the table every year, and in 1955 took part in the Kodiak Bear Hunt in Alaska, downing her prey with a single-shot Weatherby .300 which had been specially made for her in Los Angeles. In 1996, she had to cut short a letter she was writing to the Alumni Association, noting that it was lambing time, "and I go to the barn four times a night."

Matthew Hertz makes his home in Edmonton, AB, with his wife, Elizabeth. Matt taught school 1940-42 before joining the Canadian Army, where he served for three and a half years. Following the war, he completed his BA and BEd, then taught in Saskatoon schools from 1949-65. He and Beth moved to Edmonton in 1966, where he continued teaching until 1982.

Like most alumni/ae, Matt's special memories of STM are dominated by the close association of students with the Basilian Fathers. They also include Newman Club

functions for married couples after the war, morning Mass, and Ulcers Incorporated, “our famous lunch group formed by Fr. O’Donnell.”

Ralph Himsl writes from Lethbridge: “I taught in schools in Saskatchewan for ten years with frequent moves, and concluded my teaching in the Residential School at Lebrét. Thereafter, I served seven years as superintendent of schools in Moose Jaw and Prince Albert, then five years in educational research and development in adult education with Saskatchewan NewStart in Prince Albert, winding it all up with twenty-one years as school superintendent in Lethbridge, from which position I retired in 1993. Since then, through continued study, I have learned enough that I feel I could do a proper job as a teacher.”

Ralph and Joyce (née Lenhart) have eight children: Damon, a lawyer; Karen, a librarian; Sean, in business; Barbara, a social worker; Max, a machinist; Nancy, a veterinary assistant; Christine, a research assistant; and Bruce, a welder. Their grandchildren include Emma and Claire Himsl (2 and 9, respectively), Alexandria and Leonora King (15 and 13), Shannon and Rebecca Himsl (24 and 6), Robin and Olivia Lavalée (5 and 4), Helen and Sasha Himsl (15 and 14), Christopher Young (16), and Mandy

Himsl (16).

“I remember what I thought was a tender and admirable simplicity in Fr. Paul Mallon,” Ralph concludes. “By way of contrast, I recall the ferocity with which students at recreation played bridge: a gentle invitation to the unwary to complete a foursome was soon followed by outraged howls at some real or perceived error once the play was engaged.”

Eunice A. Meakin, now living in Edmonton, was among the first group of students who took up resi-

dence with the Sisters of Service at 442 Saskatchewan Crescent in the fall of 1946. “If memory serves,” she writes, “there were sixteen or seventeen of us who initiated the residence. Lots of fun memories. We looked forward with anticipation to the visits of Sister Deland’s sister (a nurse from the US) who brought gifts for the chapel.

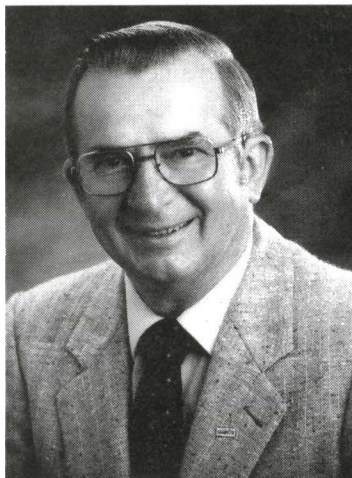
“The first year we made our lunches and carried them to eat at Newman over a game of bridge. Sister took care of our iron nutrition! Each time we had liver for dinner, there was cold minced liver for the next day’s sandwiches.”

Eunice also remembers when Ulcers Incorporated was initiated — with the motto, “No Stomachs Refunded” — and the Sunday communion breakfasts “with coffee and doughnuts and longjohns fresh from Mahoney’s Bakery. And who could forget the operetta productions on Sunday evenings after benediction?”

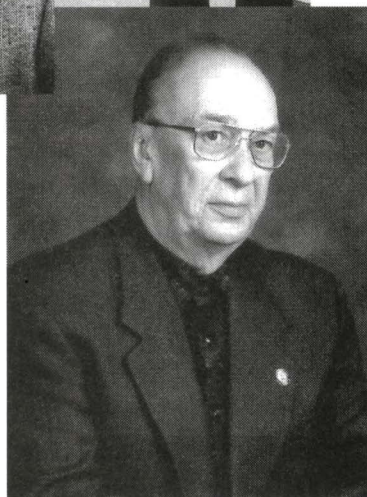
For former SOS residents who knew Sister Deland, the superior, Eunice passes on the information that she is dead, “but her twin sister, also a Sister of Service, at ninety-six years young resides in Montreal.”

John Raymond Michaud grew up in the Battlefords and ended up in Spiritwood, SK, after a distinguished career both

Ralph Himsl



Walter Siwak



John Michaud

in medicine and in the navy. After graduating from STM in 1949, he attended Laval University from 1950-55 and served on the HMCS Montcalm in the University Naval Division, attaining the rank of lieutenant on graduation. He interned at Quebec City and Halifax before starting a medical practice in Edmonton. From 1959-61 he was in Prince Albert, then moved to Spiritwood, where he finally retired in 1996.

John and Olive have five children — Marc (43), a computer consultant; Paul (42), who works with the corrections service; Elaine (40), a CMA; Janice (38) a teacher in the separate school system in Calgary; and Lise (26) a political science major at St. Francis Xavier University in Antigonish, NS — and six grandchildren ranging in age from six weeks to six years.

John's special memories of STM include Fr. Mallon teaching French and Fr. O'Donnell's English and Shakespeare classes.

Walter John Siwak attended STM after spending the war as a pilot in the Royal Canadian Air Force, attached to Bomber Command in England. After graduating with distinction from the University of Saskatchewan, he went on to medical school in Alberta, returning to intern at Saskatoon City Hospital in 1951-52. From then until 1958 he was in family practice at the Smith Clinic in Camrose,

AB. He followed that with extensive post-graduate training in general surgery before returning to Camrose in 1962, where he ran a general surgical practice until 1990, and continued in non-surgical practice until 1992.

"Si" has served as Chief of Surgery at St. Mary's Hospital in Camrose, as a clinical lecturer at the University of Alberta, as a surgical consultant at the Cross Cancer Institute, and on the Board of Directors of the Alberta Medical Association. He is also Past President of the Camrose Lions Club, the Camrose Chamber of Commerce, and the Camrose Art Club, and he has served as both Alderman and Mayor of the City of Camrose. In case that hadn't kept him busy enough, he was also chairman of the Clubhouse Building Committee of the Camrose Golf Club, Founding President of the Probus Club of Camrose, and Founding President of the Battle River Tourist Association.

In the meantime, he and Lucille, a registered nurse and graduate of Misericordia Hospital in Edmon-

ton, had three children: Beverly (46), also an RN; Linda (42), an LPN at Langley Hospital in Vancouver; and Keaton (38), a computing expert at the Calgary Regional Health Authority. Their grandchildren include Tina (23), who is married and teaches music; Paul (21), currently at university; and Tony (18), who has just completed high school.

Cyril Joseph Macartin Slough, or Cy, writes that he grew up in Saskatoon and at St. Peter's College in Muenster, SK. He spent thirty-two years as a pharmaceutical representative for Lederle Laboratories in Ontario, winning the Gold Cup as top salesman for Canada in 1978. His memories of STM are patchy, as he spent his student career working part time in a local pharmacy — "post-war catch up," he calls it — and hadn't much time for socializing. Even so, he wrote "God Bless!" at the bottom of the form he returned for this year's reunion weekend, so the memories he does have must be pleasant.

Cy and Mary Rita, who make their home in Waterloo, ON, had four children: Michael Gerald, who passed away at 33 in 1992; Susan and Carol Anne, who both hold BAs from the University of Waterloo; and Sean Patrick, who holds a Business Diploma from Conestoga College. Their six grandchildren are Colin (6) and Aaron (5), who are Sean's children;



Cy Slough with family members, St. Patrick's Day, 1999.

Hanna (2) and Coltin (7 months), who belong to Susan; and Carol's two boys, Michael (5) and Jacob (2½).

For the first six years following graduation in 1949, **Margaret Weiers** (née Kesslering) worked in journalism in Regina, first at *The Commonweal*, a weekly newspaper published by the Saskatchewan Co-operative Commonwealth Federation, and then at the Regina *Leader-Post*.

In 1955, having successfully completed the foreign service examinations, she joined the Canadian Department of External Affairs as a foreign service officer and was almost immediately posted to New York as a vice-consul at the Canadian Consulate General and as a press officer to the Canadian Delegation to the United Nations General Assembly.

In 1957, Margaret married Robert J. Weiers CA (BA '47, BEd '48, BComm '52), whom she had met at the U of S during her undergraduate days. She left the foreign service, as married women officers had to do in those days. After a brief time in Edmonton, Margaret and Bob moved to Toronto where they still live.

Toronto was then, and remains, the media capital of Canada, so Margaret returned to the career she had first set her sights on as a freshman at Regina College. After a stint as a script editor at the CBC, she accompanied Bob on a fifteen-month foreign aid assignment in Ghana (then the Gold Coast). While Bob taught accounting and business administration and helped set up a school of business at the University of Accra, Margaret wrote freelance articles for radio and

newspapers in Toronto. On their way home from Africa, Bob and Margaret spent five weeks touring Europe—the first of many trips they were to make there and to other continents in subsequent years.

In 1963, Margaret joined the staff of *The Toronto Star*, and spent the next twenty-eight years there as a reporter, feature writer, and member of the paper's editorial board. Her range was eclectic: she wrote on health, social policy, the law, provincial and municipal politics, human rights, the rights of women, and international affairs. In 1969 she won the Canadian Women's Press Club Memorial Award for best news story, and in 1979 she was the first journalist to receive a special award from the American Association on Mental Deficiency for what the citation called "socially responsible journalism."

Margaret left *The Star* in 1991 and spent the next few years researching and writing *Envoys Extraordinary: Women of the Canadian Foreign Service*, which was published by Dundurn Press, Toronto, in November 1995.



Margaret Weiers

Travel, gardening, giving dinner parties, attending the theatre, concerts, the opera, baseball and football games, and volunteer work keep Margaret busy now that she's no longer gainfully employed. She is on the executive of the Toronto Heliconian Club, a ninety-year-old club for professional women in the arts and letters. In December 1998, she was appointed by provincial order-in-council to a three-year term as a member of the Toronto District Health Council, a body that advises the Ontario government on health-care needs and priorities in Toronto.

Bob and Margaret's son, Robert Jr., graduated from the University of Toronto and did post-graduate work at the University of Western Ontario. He is currently a producer with CBC Newsworld in Toronto.

From her STM days, Margaret, like so many alumnae, particularly remembers Ulcers Incorporated, as well as "perpetual bridge games, Saturday Afternoon at the Opera, and Fr. O'Donnell's English classes."

1959

Denis and Marianne Dierker graduated in 1959 and have been together ever since. Denis, who grew up in Cudworth, SK, spent his professional life as a teacher in Yorkton, where the couple still live. Marianne (née Lehane) grew up in Cupar, SK. She and Denis moved to Yorkton after graduation, where she worked with the Department of Social Welfare until 1961, and continued casual and part-time until 1966, when she became a full-time homemaker and volunteer. From 1980-1998 she was with Saskatchewan Social Services. Denis taught in Yorkton from 1960-1990.

The couple have four well-edu-

cated children. Daniel (37), BA(Hon), LLB, MA, is currently working toward his PhD in Agricultural Economics. Catherine (36) holds a BA and is an RPN. Mary (35), BA, BComm, CA, works for Pan Canadian in Calgary. Allen (32), recently married, holds an engineering degree and works for Honeywell in Houston, TX.

James A. Dosman grew up in Annaheim, SK, attended St. Peter's College in Muenster and then STM in Saskatoon where he currently makes his home. He and Susan (née McKay) have four daughters —

Audrey, Jill, Andrea Jane, and Cara — one son, John, and two grandsons. "I worked as a family physician in Saskatoon from 1965-69," he writes. "Sue and I and our three little girls moved to Montreal in 1969 for six years of training, and returned to Saskatoon with four little girls." Jim was head of Respiratory Medicine from 1975-83, and founding director of the Centre for Agricultural Medicine, 1986 to the present. He also serves on the Medical Research Council of Canada.

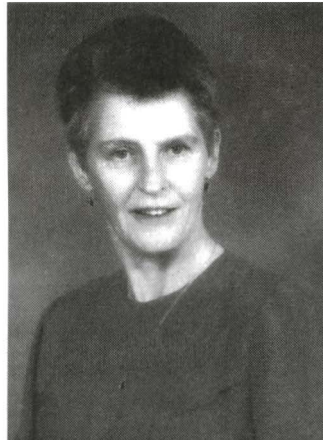
Despite these impressive accomplishments, alumni/ae might best remember him as President of the

St. Thomas More Students Association for the 1958-59 academic year. It was the only time he ran for office, he says, and the reason for his success might be that Myrna Rolfes (née Hopfner) was his campaign manager.

Eugene Hubert John Frison grew up in Tramping Lake, SK, and now makes his home in Calgary. His wife, Deanna (née Hoffart), is also an STM grad (1963). After completing postgraduate studies in geology at the U of S and the University of Kansas, Gene has enjoyed a professional career as a petroleum geologist since 1966, working for Shell Canada (1966-74), Tenneco Oil and Minerals (1974-78), Home Oil (1978-86), and Saskoil (1988-95). He also did a stint as a consultant and undertook various international assignments in Australia, Indonesia, Pakistan, Algeria, and Europe.

Of Gene and Deanna's four children, Trisa (34) has a BEd and teaches in Calgary; she and her husband, John Soroski, have one son, Thomas (2). Catherine (32) has a BPE and was formerly Program Manager at the Vocational and Rehabilitation Research Institute in Calgary; she and her husband, Allan Hinger, have three children: Caylene (5), Christopher (3), and Carley Ann (4 months). Alan (29) holds a BEng and is presently a project engineer with Merak Projects in Calgary. Finally, Marie (27) holds a BA and works as a technical writing consultant, also in Calgary; she is married to Tim Klassen.

From his STM days, Gene especially remembers Communion breakfasts on Sundays, and New-



Marianne and Denis Dierker

Jim Dosman



Gene Frison



Rene Godin

man socials, along with Fr. Finn's glee club and Fr. O'Dee's theatre productions. Fr. O'Donnell's English class, Fr. Mallon's French, Fr. Finn's Philosophy, and Fr. Burns's Poli/Ec also hold a prominent place in his memories of STM.

Rene E. Godin remembers STM as a "good place to relax and meet people with common interests." He currently lives in Montreal with his wife, Irene, a writer and artist — a long way from Domremy, SK, where he grew up, and even from Saskatoon, where he received a BSc in mechanical engineering in 1959. On graduation, he was with the Canadian Chemical Company until 1961, with Brown and Root in Houston, TX from 1961-66, then moved to SNC-Lavalin where he served as construction manager at the Glace Bay and the LaPrade heavy water plants, the Wolsung 1 nuclear power plant in South Korea, and the Cernavoda nuclear power plant in Romania. Since 1989 he has served as president and CEO of CANATOM NPM, providing engineering, procurement, and construction management to the nuclear industry worldwide.

Rene and Irene have two sons. Paul (34) is a computer science professor; he and his wife, Terri (née Gaudet), have one son, Eric Rene (8 months). Marc (32), also a computer scientist, works as a programming expert for a large corporation; he and his wife, Heather (née McKim), also have one son, Benoit Duncan (2½).

Gerald Goski grew up in Cedoux, SK. After a long career in education, he now lives in Weyburn, where he first began teaching in

1960-61. He returned to the U of S in 1961-63 to take his BEd, and subsequently taught grades seven and eight in the Edmonton separate school system (1963-65), then high school in the Regina separate school system — mainly mathematics and computer science through the 1970s and 80s — until 1991, when he retired.

Rosalie Karpinka has also enjoyed a varied and exciting career in education. Born and raised in Saskatoon, she, like many alumni/ae, moved to Alberta shortly after graduation. From 1961 to 1993 she

taught grades 10-12 Social Studies and Religious Studies at St. Francis (28 years) and St. Mary's (3 years) High Schools in Calgary. While still employed by the Calgary Board of Education, she earned a CEFFUM Certificate from the Faculté Des Lettres et Science Humaine in Montpellier, France (1965-66), taking time to travel throughout Europe and the Middle East; and a Catechetics Diploma from Corpus Christi College in London, England (1970-71), where she lived with the Sisters of Sion in Chepstow Villas, near Notting Hill tube station and "a block from

Rosalie Karpinka



Helen Lerach



Duane Koch

Jim Penna

the Portabello Road market!" In 1973 she earned an MRS at Gonzaga University in Spokane, WA. In 1986-87 she took a sabbatical to study for an MEd at the University of Calgary, and in 1991 earned a diploma in supervision. In the meantime, she managed to attend professional conferences in New Orleans, Philadelphia, and Washington, DC, and travel to the Orient, where she took a stroll on the Great Wall of China. In 1993 she took early retirement — perhaps from exhaustion!

Rosalie's special memories of STM include "all of the wonderful faculty and students and the opportunity to study, socialize, and worship together." She remembers "waxing the new auditorium floor (fall 1959), Ulcers, campaigns for STM/Newman executives, and "running across campus, especially after swimming classes in winter."

Duane Koch of Regina writes: "Both Sheila and I are working, healthy, and active. We both enjoy our work, singing in the church choir, skiing, politics, and gardening. I 'retired' from competitive tough football three or four years ago, but still play lots of tennis." Duane, who grew up in Estevan, SK, has been practising law in Regina since 1961, first in private practice and, since, 1992, with Kanuka Thuringer. His wife, Sheila, teaches O.R. nurses.

Duane and Sheila have five children, all married. Marnie (36), who holds a BAdmin and a CMA, is a consultant and educator with the C. A. Association in Burlington, ON; she has two sons and one daughter: Justin (15), Jordan (13) and Maggie (12). John (35) prac-

tises law in Toronto, and has one daughter, Thérèse (3). Thomas (33) has earned both a BSc and a BEd and teaches in Spruce Grove AB. Peter (31) holds a BA in economics and is currently with the military in Winnipeg. James (30) has both a fine arts degree and a certificate in forestry; he is currently working for the government in the tourist industry in Prince Rupert, BC.

Duane characterizes his time at STM as "overall, one good life experience."

Myrna Elizabeth Kornak (née Turcotte) writes from Calgary: "After graduating in 1959 I remained at the U of S and took one year of Education, receiving a Diploma. In the fall of 1960 I accepted a teaching job in Calgary. I taught at the junior high level until 1963, when I had my first child. Except for the 1964-65, when I returned to teaching so that my husband, Ted, could finish his degree, I remained at home raising our family. In 1979 we started a small home business



Myrna and Ted Kornak

in printing, and I started working in this. As my husband was still teaching, I ran the business during the day. In 1989 Ted retired to run the business, as it was growing. We still operate the business and I am still involved as the bookkeeper."

Myrna and Ted have five children and two grandchildren. "We are very proud of our children," she continues. "They have all gone to a secondary education institution. Patrick has a Diploma in Fine Arts from the Alberta College of Art, and is operating his own photography business. He is 35 years old and remains single. Mark has four years of university, and is currently Chief Information Officer for a large real estate firm. He is 33 and is married with two little girls, Natasha (2½) and Tabitha (1 month). Anita has a BEd and is currently teaching Grade 1. She is married and is 31 years old. Gregory has a BA in history and is working in our business, with plans to take it over when we retire. He is 30 and is getting married in July. Margot has a BA in Sociology; she, too, is working in our business and planning to share management with Greg. She is 28 and single.

"Ted and I spend a great deal of our leisure time square dancing, and are quite involved in the square dance movement in Calgary. I am also involved in activities in our church as a lector, in the CWL, and in the small groups preparing for the millennium. As well, a lot of time is spent with our children and our two darling granddaughters.

"My memories of my days at STM," Myrna concludes, "are the fun times I had. A lot of time was spent playing cards, playing ping-pong, singing in the Glee Club, and

just enjoying the friends and fellowship of the other students. Of course, all these activities were done between and after classes. I look back on these days as some of the most enjoyable of my life.”

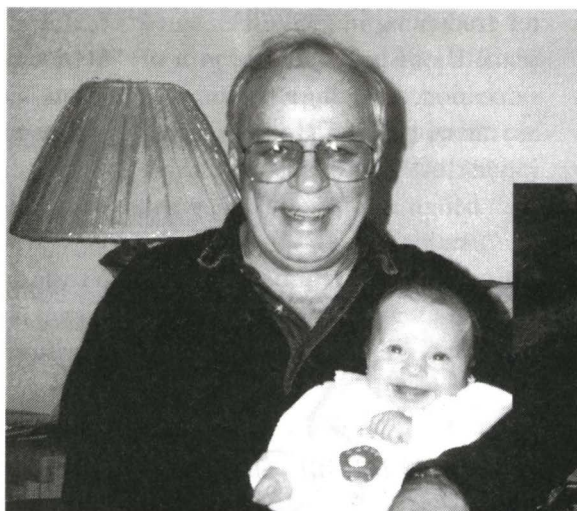
Helen Lerach (née Kusior), an alumna of both Newman and the Sisters of Service residence, remembers “ULCERS Incorporated, Sodality meetings, snake dances,” and, above all, “good friends and great teachers.” She and Charles, to whom she has been married for thirty-nine years, have two sons —

Ward and Craig, who both live in Regina — and one daughter, Alison, who lives with her husband, Don Ireland, in Alberta. They also have “three wonderful grandsons”: William (5) and John (2), sons of Craig and his wife, Arlene; and Shawn Ireland (5).

Growing up in various small towns in southern Saskatchewan, and in Regina, Helen settled back in Regina in 1959, when she began teaching at Sacred Heart College, a girls’ high school. “I then stayed home with children,” she writes, “but continued to volunteer in

many activities. For the past eighteen years I have been working at the Regina Public Library as a library assistant and as a day-care resource person.” In this seemingly humble capacity, she has managed to compile two books — *Storytime Handbook* and *Creative Storytimes* — as well as teach an evening class at SIAST and present workshops for people who work with children.

James V. Penna “can still see Marion in her brown/yellow plaid skirt sitting across the auditorium at the first STM dance during frosh



*Allan Warwaruk
with contented relative.*



*Elaine Tanner celebrating her
32nd wedding anniversary in
Calgary, November 19, 1998.*



Verna Jean Studor with family.

week.” Four decades later, Jim and Marion (née McLachlan) can boast five children, seven grandchildren, and an impressive shared career of community service, social action, and, for Jim, thirty-three years in the Philosophy Department at STM, including one year as Acting President. Jim’s retirement in 1996 hasn’t seemed to slow the couple down at all. Though he is no longer on the Separate School Board or on the innumerable academic committees on which a professor is expected to serve, Jim and Marion remain active in the community. They are currently making plans to move to North Dakota, where Jim will take up teaching duties at the Cardinal Minch Seminary in Fargo.

Their children have all, in their various ways, followed the family tradition of religious and social commitment. Stefano (38) was ordained a priest of the diocese of Saskatoon on May 6, 1986. Sat (37), who holds a BA from the U of S, is involved in administration, teaching, and parenting. Gabriel (36) also holds a BA from the U of S, and is involved in chaplaincy, teaching, and parenting. Phillip (34) a Masters candidate at Antioch University is, like his parents, a peace and environmental activist. Angela (28) is a music student, studying voice, as well as a mother of two. The Penna grandchildren include Chiara (10), Kamilla (10), Julian (8), Dorian (5), Anna (4), Enzo (3), and Ugo (2).

Verna Jean Studer (née Smith) grew up in Beechy, SK and now lives in Salmon Arm, BC. She spent thirteen years with the Sisters of Mission Service in various capaci-

ties — teaching, novice mistress, and recruitment — before leaving the order to marry Basil in 1967. She continued teaching, and obtained her Masters degree from Gonzaga University in Spokane, WA. She retired on the last day of 1997.

Basil and Verna have two sons, neither of them married as yet. Mark (31) is pursuing a marketing career and working on his Bachelors degree in Business Administration. Todd (29), a graduate of the University of Calgary, will be attending law school in September.

Verna remembers “Fr. O’Donnell in our Shakespeare classes — walking, talking, breathing in iambic pentameter,” and Fr. Finn demanding, in feigned astonishment, “Are you in my class?” Verna also remembers with special fondness “the great dramas STM put on.”

Elaine J. Tanner (née Ortynski) remembers especially the Communion breakfasts with STM and Sheptytsky Institute students. Born and raised in Goodeve, SK, Elaine worked in a couple of Saskatoon pharmacies from graduation in 1959 until 1963. In 1964 she lived in Hawaii, then returned to Saskatoon for another two years before moving to Calgary in 1968, where she still lives with her husband, William. She has been serving on the Calgary Stampede Board since 1997.

Elaine and William have two children: Linda (32) is a hairdresser and world traveller, and Lawrence (26) is a photographer and University of Calgary student. He has been working in London, England, since September 1998. Neither of the Tanner children are married.

Nick Volk grew up in Revenue, SK and currently makes his home in Unity. He has been a farmer all his adult life. He and his wife, Pauline (née Matt) have four children and four grandchildren. Michael (33) holds a BSc in Economics and is a farmer like his parents. Owen (32) is in graphic arts with Purolator in Calgary. Both Michael and Owen remain single. Cheryl (31), a hairdresser, is married to Jeff Risling; the couple accounts for all four of the Volks’s grandchildren: Ashlee (10), Jordyn (7), Mitchell (5), and Zachary (3). Jim (30) is a computer technician in Brooks, AB. He, too, is single.

Alan S. Warwaruk of Glenavon, SK received his MD from the U of S in 1961 and went on to a residency in obstetrics and gynaecology at Wayne State University in Detroit, MI. He now practises in Windsor, ON. He and his wife, Twyla, count three doctors among their five children: Alayne (35) and Joslyn (34) are both graduates of the University of Western Ontario, while Tamara (33) is a graduate of the University of Toronto. All three of the elder children are married with children, and Alayne is also a successful author. Erin (28) holds an MBA from the University of Windsor and works for the Pfizer Corporation. Shelby (25) is a student at the University of Windsor. The Warwaruk grandchildren include Lucas (7), Brooke (6), Matthew (5), Brett (4), Loren (3), Mackenzie (3), Derek (2), Sasha (7 months), and Kevin (5 months).

Like many alumni/ae, Allan’s special memories of STM include English with Fr. O’Donnell, and French with Fr. Burns.

STM/NEWMAN ALUMNI/AE REUNION WEEKEND

June 25 – 27, 1999

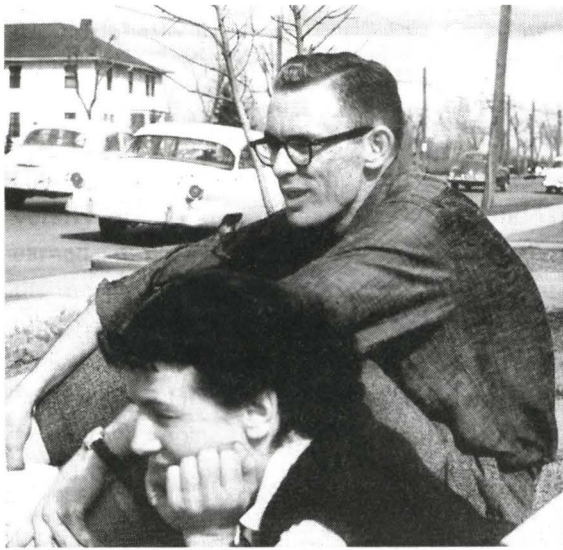
Faces from the past . . .

Right: Phil Hammel in front of the Flegel House on College Drive, the White House in the background. During this year's reunion weekend Phil was heard to remark that everyone but him seemed to be growing older.



Below: Some of Mrs. Flegel's boarders, with Die Flegel Haus crest. Can you pick out Gerry Savage? Lary Salamon? Carl Yaskowich? Wendelin Herle?



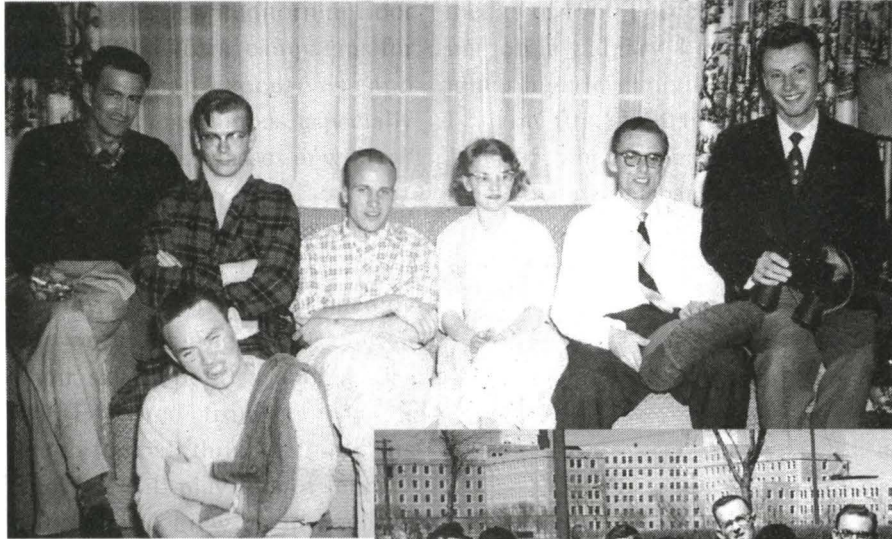


Left: Francis Wallbellig with Helen Flegel. What year is this? Is that a '56 Dodge on College Drive in the background?

Below, clockwise from the left: Al Hiebert, Dennis Ehman, Jim Fyles.



Flegel House group



Right: Mrs. Flegel with a group of her boarders on College Drive, with the old University Hospital and Rugby Chapel in the background. Note the Flegel Haus banner.

... and from the present

A large and lively crowd showed up for the 1999 Reunion Weekend.







Mark your
calendars now for
the first reunion
weekend of the
new millennium:
JUNE 23 – 25
AD 2000
celebrating
especially the
graduates of 1940,
1950, and 1960.



NOTICE

OF THE ANNUAL GENERAL MEETING OF THE
STM/NEWMAN ALUMNI/AE ASSOCIATION
OCTOBER 23, 1999 / 10:00 A.M. / STM CAFETERIA

AGENDA:

- election of officers
- 1999-2000 activities: proposals and discussions
- refreshments

ALL ALUMNI/AE ARE URGED TO ATTEND. THIS IS **YOUR** ASSOCIATION.

Grace for Reunion '99 Dinner, 26 June 1999

John Thompson was asked to say grace at the University of Saskatchewan Reunion Dinner, which included our STM alumni/ae

Let us pause in God's presence.

Ours is a culture in a rush, a world in hurry. Information exchanged at the speed of light. The common complaint of no time. Too busy.

As we gather this evening in each others' presence, let us take time to reflect in gratitude, grace, and joy.

Years have passed quickly. We wonder aloud where they have gone. Our university has grown and changed, reminding us that we have, too. During a reunion, we relive our university days – catching up, remembering, telling stories, laughing, comparing notes decades later. Let us enjoy the years past, grown richer in their passing and their retelling.

Our years at university were formative. Trying out ideas, finding friends, making academic choices and career decisions, listening, singing and dancing to music, participating in sports events — even studying now and then. Years of finding and setting new directions. Promise.

We pray for those who are left out – by intention, by inattention, by neglect.

We pray for those who come after us and for a planetary home which will sustain generations to come.

We pray for wisdom, with compassion and justice, and growing older with grace.

We give thanks for the gift of memory and identity, for stories.

We give thanks for the joy of friendships of our university years.

We give thanks for our university and the opportunity it has meant for us and many others.

We give thanks for food and drink, for conversation and for time to be together.

Reunion means return. May our return be graceful, life-giving, joyful, a new memory filled by our return to presence with each other. May we acknowledge our interdependence in grace, the common bond of our shared past in joy. May we be grateful and take time to be present.

Amen.

Special thanks to the students from STM's residence, Ogle Hall (formerly Pius X Seminary), who volunteered as servers at the banquet.

Left to Right: Andrea Looby, Jamie Golding, Jackie Golding.



FOCUS ON FACULTY

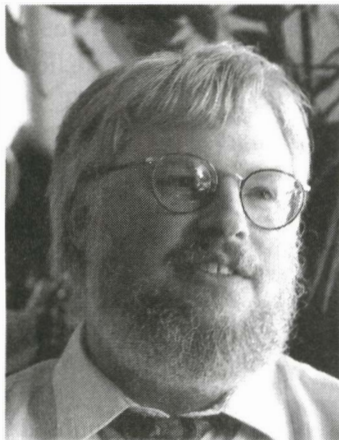
CONGRATULATIONS ARE IN ORDER



Tammy Marche (left) and Patricia McDougall of STM's Psychology Department both received recognition for their outstanding teaching skills from the University of Saskatchewan Students Union in its annual teaching awards. As well, Tammy and her husband, John Shears, had their first child on August 21 — a girl named Brittany.



Carl Still of the Philosophy Department successfully defended his doctoral dissertation on May 14, 1999. His friends still call him Carl, though.



Alan Reese of the History Department was awarded tenure and promoted to the rank of Assistant Professor effective July 1, 1999. Rumour has it that he was also referred to in Maclean's Magazine as "a very popular professor at the U of S."



Ria Jenkins of the Philosophy Department and her husband, Anthony, were blessed with a second child — another daughter — on June 23, 1999. Amanda Delia came into the world at 8 pounds, 3 ounces. Mother and daughter are doing well.

Joanne Butler, a sessional instructor in Sociology, has been awarded the prestigious "Youth Vision Award" from the Canadian Imperial Bank of Commerce. A national award valued at \$15,000 a year for two years, it is given for the best graduate proposal in the area of youth research in Canada.



SHAKESPEARE'S WOMEN

The Saskatoon International Fringe Festival this August was the scene of Newman Players' production of *Shakespeare's Women*, written and performed by Fr. Ed Heidt, CSB and John Cieslinski. It is a play that explores the issue of gender construction by returning to the traditions of same-sex casting and the "play within a play." The play retells the stories of Juliet and Ophelia, Gertrude and Lady Capulet, Kate, Titania, and Lady Macbeth. In so doing, the players tell their own story

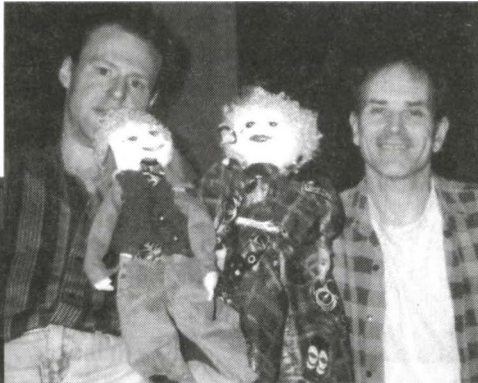
John and Ed grew up on the same street in Rochester, NY and performed plays in Ed's family's three-car garage, where they started the Borchard Street Players. By the late sixties, the Borchard Street Players had become Flour Town Theatre under John's direction, as Ed had moved away to

begin studies for the priesthood. Together, John and Ed produced *Antigone*, *The Tempest*, *The Importance of Being Earnest*, and a number of original musicals, including *Becoming: The Man and the Mountain*, a rock opera about Moses and the Exodus, and *Only Once*, in which Act One presents twelve new-born babies who present their first impressions and expectations about life, and Act Two shows them eighty years later in an old folks' home reminiscing. It was first produced and directed by Fr. Heidt in 1972, and revived in Saskatoon in 1994. Ed and John revived Flour Town Theatre three years ago with *Shakespeare's Fools*, and they hope to continue with Shakespeare as their Fringe signature. Their next venture is going to be *Shakespeare's Teachers*, since they have

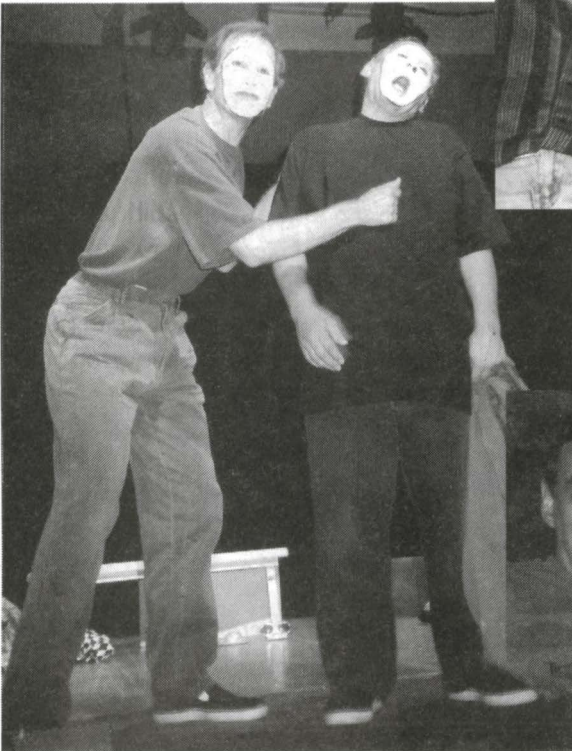
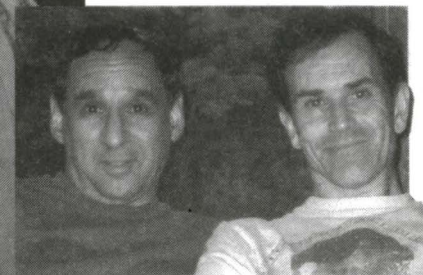
strong feelings about teaching and education and have both taught for most of their lives.

Fr. Ed Heidt has been teaching English at STM since 1992 and has been active in Newman Players since he arrived. During his tenure, they have produced *Murder in the Cathedral*, *Journey with Jonah*, *Doc*, *Barefoot in the Park*, *Scrooge*, and John Thronberg's productions of *As You Like It* and *Macbeth*. He has also participated in two earlier fringe festivals with original productions of his own: *The Man and the Mountain: The Story of Thomas Merton*, (1994) and *Shakespeare's Fools* (1996).

Right: Chris Hails (left) and Basilian Father Ed Heidt model Sylvia Regnier's "Tatania" and "Bottom" puppets which she made for Shakespeare's Women.



Below: the players in "real" life.



Above: Fr. Ed Heidt, CSB (left) and John Cieslinski in Shakespeare's Women at the Saskatoon International Fringe Festival.

Prairie Centre for the Study of Ukrainian Heritage



In late December 1997, the Honourable Dr. Stephen Worobetz, former Lieutenant-Governor of Saskatchewan and a respected member of the Ukrainian community in Canada, established a foundation to support a proposed Prairie Centre for the Study of Ukrainian Heritage, including an initial contribution to St. Thomas More College to undertake the planning of the Centre.

On Saturday, April 17, 1999 a dinner and public announcement of the *Prairie Centre for the Study of Ukrainian Heritage* took place at the Faculty Club on the U of S campus. Over one hundred persons were present for the evening, including honoured guests: Stephen and Micheline Worobetz; Honorary Patron Senator Raynell Andreychuk; Right Reverend Oleh Krawchenko, Chan-



Clockwise from upper left: Bohdan Kordan of STM, Director of the new Centre; Walter Podiluk, member of the Advisory Board; Dr. Stephen Worobetz receiving a certificate of appreciation from President John Thompson; and Senator A. Raynell Andreychuk.

cellor of Ukrainian Orthodox Church of Canada representing His Beatitude Metropolitan Wasyl; Myron Kowalsky, representing Premier Roy Romanow; U of S Vice-President Academic Michael Atkinson; and members of the Advisory Board. Brent Gough, Chair of the STM Board of Governors, emceed the evening.

Walter Podiluk spoke eloquently in support of the

Centre and its work; Senator Andreychuk brought greetings on behalf of the Honorary Patrons; and Bohdan Kordan, Director of the new Centre, spoke in both English and Ukrainian of the partnership between the College and the Ukrainian community in Saskatchewan, and outlined the Prairie Centre's mandate. The English portion of his talk follows.

BOHDAN S. KORDAN, DIRECTOR,
PRAIRIE CENTRE FOR THE STUDY OF UKRAINIAN HERITAGE

Today, of the million plus Ukrainian Canadians, ninety-six percent are native born. The overwhelming majority know of no other place but Canada. This is their home. It is also a home they closely identify with, a result of the community's one hundred and ten years of settlement and development in Canada. Ukrainian Canadians have contributed significantly to the pluralist and multicultural identity of the country. They served in Hong Kong, Dieppe, Normandy, Cyprus and Bosnia. They tilled the soil and worked in the foundries. They attended the nation's schools and worshiped in the churches their forefathers built. Generations of Ukrainian Canadians have left, in

the end, a lasting imprint on the country and the land.

On the Canadian Prairies, this is especially true. The cultural impress of their presence in the countryside can still be seen. Moreover, in Saskatchewan, the heartland of the Ukrainian-Canadian experience, their involvement in the wider community has defined the province's identity in subtle yet distinctive ways. Yet, remarkably, with the exception of several important albeit small, independent community-based organizations, there has been little formal or systematic effort to document, analyze, interpret and explain the nature of the Ukrainian-Canadian contribution in this province and elsewhere.

This, of course, is a shortcoming. Recognizing the role that the University of Saskatchewan might play, a discussion took place among several interested parties three years ago. That discussion investigated the possibility of organizing an academic centre that could bring to bear the university's resources to the enterprise of studying the social, cultural, political and religious aspects of Ukrainian-Canadian life and in preserving the documentary materials relevant to that study. It was envisioned that, when established, such an academic centre would be able to enhance the public's knowledge of the heritage contribution of Ukrainian Canadians to the national life of Canada and provide an academic anchor for the future development of Ukrainian-Canadian heritage and culture in Saskatchewan, the Canadian Prairies, and across the country more generally.

The Prairie Centre for the Study of Ukrainian Heritage is the result of that original discussion, a research unit created by St. Thomas More College in partnership with the Ukrainian community of Saskatchewan. In keeping with community needs and expectations for the future, a number of objectives were

HONOURARY PATRONS

His Beatitude Metropolitan Wasyl, Ukrainian Orthodox Church in Canada
His Excellency Metropolitan Michael, Ukrainian Catholic Church in Canada
Rt. Hon. Ramon Hnatyshyn, Governor General of Canada (1990-95)
Hon. Roy Romanow, Premier of Saskatchewan
Hon. Dr. Stephen Worobetz, Lieut. Governor of Saskatchewan (1970-76)
Hon. Dr. Sylvia Fedoruk, Lieut. Governor of Saskatchewan (1988-94)
Hon. Edward Bayda, Chief Justice of Saskatchewan
Sen. Senator A. Raynell Andreychuk

ADVISORY BOARD

Mr. A. Boyko	Mrs. M. Kobrynsky
Mr. D. Mysak	Mrs. N. Prokopchuk
Dr. D. Cipywnyk, OC	Mr. E. Krenosky (UCC)
Mr. A. Nahachewsky	Mr. M. Zip
Very Reverend Fr. B. Demczuk	Reverend Fr. V. Mudri
Mr. W. Podiluk, OC	

identified, which collectively define the Prairie Centre's mandate. These are:

- to engage the wider public so that there may be a fuller understanding and appreciation of the national role that Ukrainian Canadians have historically played;
- to broaden the interest in Ukrainian-Canadian heritage by drawing it outside the largely private domain of the community and locating it within the wider national context;
- to assist Ukrainian Canadians through education and community development in their ability both to adapt and contribute to Canada's national culture in the 21st century;
- and, finally, to bridge and enhance the natural connection between this important community and academia while promoting the idea of living heritage as a vital and necessary component for its continuing viability, vitality, and growth.

To meet these goals, the Prairie Centre, relying and drawing on the collaborative partnership between St. Thomas More College and the Ukrainian-Canadian community, will seek to provide the expertise and institutional support required to develop the necessary resources. These will include creating a centralized archives and resource centre which would consolidate existing community holdings that relate to archival sources, oral histories and manuscript/book collections. The Centre will also provide a learning environment that is committed to both university-based in-

struction and research as well as the development of skills among young graduates who elect to work within the community.

In addition, the Prairie Centre will actively preserve, promote and disseminate information through a variety of activities and media; encourage and co-ordinate innovative partnering with other public service institutions; and engage the community at the policy level in developing and implementing new initiatives. Much of this, of course, will depend on the Prairie Centre staff being able to provide advice and direction in the management of community resources on the basis of a clear and comprehensive strategy; sensitizing the community to the value of existing community assets; and developing the necessary synergy between interested groups, the university and the public at large. A major challenge for the Prairie Centre and community alike will be to extend the partnership, so that it may serve as an example and model for other possibilities.

Two years of negotiations between the Ukrainian-Canadian community and St. Thomas College has led to the creation of the Prairie Centre for the Study of Ukrainian Heritage. The personal, financial and political support of

the community has been noteworthy in this regard, pointing to strong enthusiasm for both the project and the unprecedented university-community alliance upon which the Centre is based. Direct assistance to the Prairie Centre has been provided by the Ukrainian Catholic Eparchy of Saskatoon and the Sheptytsky Society of Saskatchewan. The generous support of the Hon. Dr. Stephen and Mrs. Michelene Worobetz as Founders of the Centre is an important step in the realization of the Centre's objectives. The university's contribution has also been significant; two faculty and administrative personnel from St. Thomas More College have assisted in the Centre's preliminary set-up and operations. It is fully expected that funding for programming will be secured in part by successful applications to family- and community-based foundations, granting agencies, as well as through contributions from community organizations in relation to the services rendered by the Centre.

The Prairie Centre builds on a number of existing activities and resources. These include the Mohyla Lecture Series, the Windows to the East conferences and credit courses offered by St. Thomas More College in Religious Studies, Political Science, and History which pertain directly to the study of Ukrainian at the University of Saskatchewan. It is hoped that additional courses will be developed, complementing a number of other pro-

Центр Дослідження Української Спащини

Prairie Centre for the Study of Ukrainian Heritage

St. Thomas More College

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E-mail: pguh@usask.ca

jected academic initiatives. These will include national symposia, conferences and exhibitions. The identification and collection of archival material will be carried out in collaboration with the Saskatchewan Archives Board and community-based museums, as well as the cataloguing and preservation of local and oral histories. I am pleased to announce this evening, the acquisition of a major library from the former Redemptorist Seminary in Yorkton. It is expected that this acquisition will serve as the core of the learning resource centre.

As part of its academic programming, the Prairie Centre will support, through fellowships and su-

pervision, graduate study and research in the area. Additionally, in co-operation with the Sheptytsky Institute and other interested bodies, the Prairie Centre will encourage each year a qualified student or scholar from Ukraine to sojourn to the University of Saskatchewan for an academic period of study (September-April). This will strengthen the international connection with those institutions in Ukraine with a developed or developing interest in the heritage study of the Ukrainian diaspora.

The Prairie Centre currently enjoys the support of the Ukrainian Catholic and Orthodox Metropolitans, as well as the support of an Honorary Board of prominent

Ukrainian Canadians who have played outstanding roles in Canadian public life. It is advised by a provincial body comprised of active business persons and professionals who are committed to the Centre's goals. Placed in a unique position, the Prairie Centre will seek to mobilize the kind of public interest that will make the future possible.

I encourage all of you to support the Prairie Centre for the Study of Ukrainian Heritage, its objectives and mission, which aims to preserve and enhance our knowledge of this community's historic contribution to the Province of Saskatchewan, the Prairie West and to our national life.

The Prairie Centre

The Prairie Centre for the Study of Ukrainian Heritage is an academic unit of St. Thomas More College, a liberal arts college federated with the University of Saskatchewan. Created as a community-university partnership in April 1999 and located in the Sheptytsky Institute, the Centre's primary function is to serve as a research and resource unit devoted to the study of the social, cultural, political, and religious aspects of Ukrainian Canadian life. The Prairie Centre builds on the long tradition of Ukrainian Studies at the University of Saskatchewan.

The mandate of the Prairie Centre is national in scope. Its focus, however, is on the historical and geographical heartland of Ukrainian settlement in Canada, the Canadian Prairies. Centre faculty and researchers — exchange scholars, writers, and graduate students — will work toward documenting, interpreting, deliberating, assessing, and communicating to a wider audience the Ukrainian Canadian experience in its various dimensions. In this regard, the Prairie Centre undertakes to support, promote, manage, and co-ordinate several programs and activities, including:

- FACULTY INSTRUCTION •
- GRADUATE RESEARCH
- HERITAGE CENTRE PRESS •
 - CENTRE LIBRARY •
- MOHYLA LECTURE SERIES •
- SCHOLARLY EXCHANGE •
- WINDOWS TO THE EAST •
- NATIONAL CONFERENCES/SYMPOSIA •

The Second Annual
St. Joseph's Classic Invitational Basketball Tournament

CO-HOSTED BY ST. THOMAS MORE COLLEGE AND ST. JOSEPH'S GUARDIANS

January 28-30, 1999 ~ St. Joseph's High School.



President John Thompson presents a medal to each member of each winning team — including his son, Mark (above).

The
Champions:
St. Joseph's Guardians

FOCUS ON STUDENTS

AWARDS BANQUET / MARCH 27, 1999

The Annual Awards Night was held on Saturday, March 27. Awards were presented to outstanding students by Newman, Newman Drama, STMSU, In Medias Res, Campus Ministry, and STM. Congratulations to the recipients!

STMSU Awards

Executive Award
ERIN STANG

STMSU Spirit
TONY CHANG

STMSU Rookie
BRENT NICKEL

Heart of STM Award
LYNN FREISTADT

Newman Awards

Most Active Male
GORDON LAING

Most active Female
BOHDAHNA LYNN

Most Helpful Male
BRENT NICKEL

Most Helpful Female
SHANNON FOX

Rookie of the Year
MIRANDA TRAUB

Spirit of Newman
RICHARD MEDERNACH

Honourary Lifetime Award
DON GORSALITZ

STM Awards

The Fr. Henry Carr Award

for the most outstanding graduate, &

The Thomas Deiss WWII Memorial Scholarship

KAREN KECK

The Stephen Gradish Award

for outstanding contribution to the life of St. Thomas More College, &

The Buckwold Prize

ADENA WAFFLE

The Fr. Paul Mallon Award

for outstanding contribution to the life of St. Thomas More College, &

The Buckwold Prize

JOHN CORRIGAN

Campus Ministry Award

JAMES RAMSEY

GRADUATION LUNCHEON / MAY 25, 1999

AT THE CENTENNIAL AUDITORIUM, SASKATOON

On May 24 the College of Arts and Science held its annual Convocation Banquet honouring the most distinguished graduates of each department. Three of these students were from STM: Gaye Nixon in English, Carla Baumgartner di Gusto in Native Studies, and Gladys Neufeld in Religious Studies. Gaye Nixon also received the Copland Prize in the Humanities from the University as well as a certificate from STM for the highest cumulative average.

The following day, May 25, was Convocation, and many STM graduates were present to receive their degrees. Following the ceremonies, a luncheon was held at the Centennial Auditorium for our graduates and their families, as well as faculty and staff from the College. The event was well attended, and the College took the opportunity to recognize the top STM graduate in each discipline with a certificate of achievement.

GIVING THANKS



Michael MacLean of STM's Campus Ministry team offered grace before the meal.

GREETINGS



The recently married (see page 8) Tonya Wirchenko, STM's High School Liaison Officer, was MC for the luncheon. She welcomed the graduates, their families and friends, and offered congratulations on behalf of the STM community.

Gracious God, Creator of all, we give praise and thanks to you always. Thank you for this wonderful day, and these bright, shining stars that grace all these tables. Bless all our families, those who are here with us and those who are here in our hearts. Please bless this food and all the hands that prepared it. Thank you for all the blessings that you have given us as we remember those who live without food or shelter or support, or the knowledge of your peace. Please help us with the gifts of courage, strength, and wisdom so that we can reach out to others as Christ did, without discrimination.

All this we pray through Christ our Lord, and the Holy Spirit, from which all good things come.
Amen.

“Making it possible for this day to happen. . . .”

President John Thompson addressed his remarks to the parents and friends who were gathered to honour the graduates. He spoke of the sense of accomplishment and pride felt not only by the parents of the graduates, but by the faculty as well.

“These years at university mark a major transition,” he said. “We talk about the teenage years being years of transition. My observation is that when a student comes in first year and leaves in fourth year, an enormous transition has happened. Not only are they more mature adults in that they are now probably thinking of their parents as their peers, though still with respect, but they are also able to deal with a world which has become a great deal more complex. They are moving toward adult commitments both in relationships and in the world in which they are going to be living. They stand alone, on their own two feet, but — and this is what I find really reassuring — they can now acknowledge the support of those who have made it possible for them to be there.

“Today I want especially to acknowledge the role of you as parents and friends in making it possible for this day to happen, and also to express the appreciation of the College for your work, and our delight in the achievement of your sons and daughters. We are so glad that you could join us so that we can celebrate this achievement together .”



Gaye Nixon with Dean Wilfrid Denis. Gaye won the English award, and also achieved the highest grade point average overall among students graduating from STM this year. She was also awarded the Copland Prize in the Humanities from the University.

Dean Wilfrid Denis handed out the certificates, noting that the awards covered all the students registered at STM, not just those who were taking classes in the specific disciplines taught by the College. Recipients' photos appear on the following page. Award winners not present for the luncheon were:

SHANTELE ALMEIDA <i>Spanish</i>	JOSEPHINE KO <i>Economics</i>
DAMIEN BARTLETT <i>Drama</i>	SEAN MCLAREN <i>Public Administration</i>
IAN CHATWELL <i>Land Use & Environmental Studies</i>	BARRY OTTERSON <i>Geography</i>
KATHY COLES <i>Regional & Urban Development</i>	KAI LIN PAN <i>Food Science</i>
JAMES CRESSWELL <i>Psychology</i>	KIRK SLYWKA <i>Anatomy</i>
JENNIFER DUGGLEBY <i>Biology</i>	JOLENE WILL <i>International Studies</i>
JOAN GAERTNER <i>Art</i>	KARA WILLIAMSON <i>Physiology</i>



JASON AEBIG
Political Studies



ROSALYN DOEPKER
Microbiology



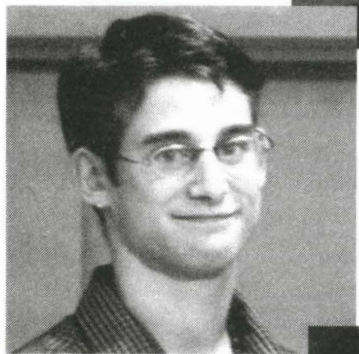
CARLA
BAUMGARTNER
DI GUSTO
Native Studies



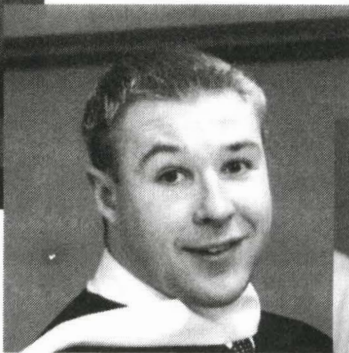
SIMONE HUDON
Anthropology



KARLA PANCHUK
Geology



ANDRE MAGNAN
Biochemistry



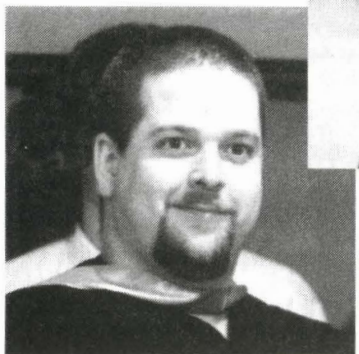
STEVEN KRESAK
History



DONNA MAZUREK
Sociology



GLADYS NEUFELD
Religious Studies



COLIN MCEWEN
Computational Science



BRENT MORTON
Philosophy



JEFFREY ZIMMER
Chemistry

FOCUS ON MINISTRY

STM Students Go Global in Mexico

STM students Erin Knuttila and Andre Magnan travelled to Mexico May 3-13 for the Global Connection Experience'99. Participating in a program of Canadian Catholic Campus Ministry, they joined a group of twenty others from across Canada at the Cuernavaca Centre for Intercultural Dialogue on Development.

Erin is a fourth-year sociology student who was welcomed into the Catholic Church at STM at Easter after exploring her faith as a member of STM's Rite of Christian Initiation of Adults group. Andre graduated this spring with a Bachelor of Science degree in Biochemistry. Erin and Andre were married on August 21 in Regina.

Their participation in the Global Connection Experience was made possible through generous contributions from members of the Catholic community. Soon after returning to Saskatoon, they prepared this article about their experience.

The Global Connection Experience (GCE) is in essence an encounter with the people of Mexico. It is a program that turns our traditional understanding of missionary work upside down. Participants are called to learn rather than teach; to experience rather than see, and to share, rather than simply take. Through personal encounters with the people who live the reality of Mexico today, as well as through personal and group reflection and physical labour, participants are called to a transformation from hopelessness to hopefulness, and from complacency to action.

The Cuernavaca Centre for Intercultural Dialogue on Development (CCIDD) is the host of the Global Connection Experience. It was founded in 1977 by a longtime lay missionary named Ray Plankey, with the vision of providing North Americans with opportunities for a valuable intercultural exchange. Groups from diverse backgrounds spend from one week to one month at CCIDD discovering the Mexican

reality. They also focus on the potential for hope in a society in which seventy percent of the population lives in poverty, and where the same political party has held

power since the 1920s.

Our participation provided opportunities for personal growth and for sharing our experiences with others back in Canada. We hope to



STM students Andre Magnan and Erin Knuttila set out from Diefenbaker Airport in Saskatoon for the Cuernavaca Centre for Intercultural Dialogue in Mexico. Seeing them off is Pam Smith (centre), co-ordinator of STM's Rite of Christian Initiation of Adults program, in which Erin and Andre participated this year. Pam is a member of the worshipping community at STM.

integrate our experience in our daily lives, and also to share it with those we meet.

Although in a foreign country there are many new sights, smells, sounds and tastes, it became clear that the most meaningful way to understand a different culture is to speak with those who live there. Daily dialogues with speakers from different walks of life brought us in touch with the people of Mexico. We visited Elsa, a mother of five in a squatter settlement of la Estacion. She had built her house, alone, after the death of her husband while looking after her children. Like all the residents of Estacion, she does not have legal title to her land, and has had running water in her home for only a few years. She lives with the firm hope that her children will have a better life.

We met Ophelia, who spent many years living in the deplorable conditions of la Estacion, but who learned to read and write with the help of her young children. She confronted the authorities, and helped lead and organize her community to obtain running water and electricity. Later, she managed to move out of la Estacion and to continue to organize other communities seeking life's basic necessities. We were overwhelmed by her courage in the face of adversity. We also met Antonio, a local organic farmer; Orrelia, who helps manage a co-operative; Amarela, a student activist; and Ignacio, who informed us about his Indigenous spirituality. Inequalities similar to those in Mexico exist closer to home than we may realize. It was Ignacio who challenged us to think about the struggles of indigenous peoples on

a global level.

The program also provided us with an opportunity to reflect on our role in the world as North American Christians. We are called to have compassion for our brothers and sisters who suffer from all forms of violence: economic, political, physical, environmental, etc. The social realities we encountered cry out for compassion which goes

beyond vague emotions of sympathy or sadness, and seeks to change oppressive social structures. Perhaps the first step is a personal conversion and commitment to carefully observe the world around us; reflect upon and analyze the status quo; and finally, to take concrete steps towards our own liberation, and the liberation of our sisters and brothers.

A Feast of More

MARGARET SANCHE

On June 22, the feast day of St. Thomas More, STM's campus ministers invited Margaret Sanche, STM archivist and historian, to speak about the man and the saint who has affected all our lives. The celebrant was Fr. James Hanrahan, CSB, former president of STM.

On this feast of Thomas More, I have been asked to say a few words about this man and some of the reasons why he is an eminently appropriate patron for our Catholic college here at the University of Saskatchewan.

It is difficult to keep this brief, as St. Thomas More was a complex man with many accomplishments — a man who was part of the Christian Renaissance who played a significant role in events which were to be pivotal in the history of Catholicism.

Thomas More lived in England from 1477 until 1535. He was a man of education, great intelligence and wit; he was a lawyer, a judge, and, under Henry VIII, became the Lord Chancellor of England (the first lay man to hold this post, which was regarded as the most powerful position in the land,

second only to that of the king). So — he was a lay man, a scholar, a person who walked with kings, a man very much “in the world.”

He was also a family man and a teacher — his first wife, Jane Colt, gave birth to four children, three daughters and one son; when she died in the sixth year of their marriage, he married Alice Middleton. Thomas was unusual for his time in that he wanted his daughters as well as his son to be well-educated and he established a school on his estate for his children and various adopted and foster children who were part of his household from time to time. For More, education was always to be “Godward” — so that each could learn to live and die “full of hope and right merrily.” At the Thomas More Symposium held here in 1989, Al Gerwing spoke of this: “His educational aim was to raise up wise, com-

passionate, concerned men and women — and the practical needs of industry, commerce, political life and the professions would be served as a matter of course.”¹

More was also a great intellectual and wrote a large number of scholarly letters, treatises and books — including *Utopia*, which is probably his best known work. He was a correspondent and friend of other thinkers and writers of the period, including, most notably, Erasmus of Rotterdam.

Of particular interest to us here at this college, Thomas More was a deeply religious man. He was a man of prayer and, in addition to his scholarly works, we find that he wrote many prayers and meditations. Perhaps his best known is this short prayer: “The good things, good Lord, that I pray for, give me the grace to labour for.”

His was a healthy spirituality, full of wonder and confidence in the goodness of God. One of his biogra-

phers, James Monti, writes: “More sought not to turn his back on the natural world, but rather to dedicate the good things of the world to the service of Almighty God.”² Hence we read that he had a jester as part of his household staff and kept monkeys in the garden.

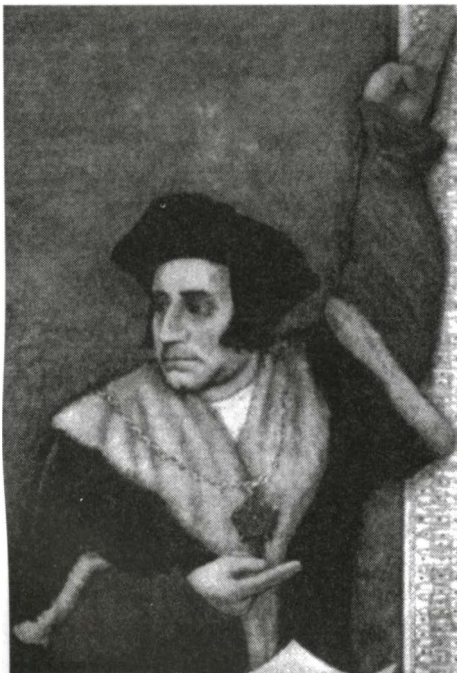
Thomas More lived in interesting times, as they say. He was a close friend of Henry VIII and was Chancellor of England at the time of the royal divorce. To make a long, complex story short, Thomas opposed the actions of the king and refused to sign the Oath of Supremacy which declared the King to be the head of the Church in England. His conscience told him that he could not sign such a document — even to save his own life and secure the wellbeing of his family. Thomas was beheaded in the Tower of London on July 6th, fourteen days after the execution of Bishop John Fisher on June 22, 1535.

During his imprisonment in the Tower of London, Thomas continued to reflect and write — producing, among other works, the “Dialogue of Comfort Against Tribulation.” Monti has called this work “a rich treasury of spiritual wisdom and an amazing testament of how a man faces persecution and martyrdom for Christ.”³

Thomas More was canonized in 1935, 400 years after his death and a year before this

college was founded. In 1936, when negotiations were being carried out to establish a Catholic college at the University of Saskatchewan, it was suggested by J. Francis Leddy, who was studying at Oxford at the time, that the new college be placed under the patronage of this newly canonized saint. The college’s founders agreed, and this institution, a Catholic college in federation with a secular university — a college which in many ways espouses the academic, social, political, philosophical and religious values of Thomas More — had a most appropriate patron.

What is it that we admire in Thomas More? Is it that he had the “courage of his convictions”? Is it that he was a person of learning and knowledge and love of life who was able to integrate all these with his steadfast faith in God? Is it the wonderful humanness of the man — his merry nature, his wit, his love of family and friends, his great respect for the rule of law and his constant quest for truth? Is it that he was able to go to his death in such a way that we can only marvel at his courage and commitment and his unwavering conviction of the goodness of God in spite of everything? Is it perhaps that he was able to say, as we would wish to be able to say, in whatever words would be appropriate in our own lives: “I am the king’s good servant, but God’s first”?



St. Thomas More, from the mural by William Kurelek in the STM chapel.

NOTES

- 1 Al Gerwing, “Real learning is its own greatest reward,” in Herman Boverter, *Thomas-Morus-Jahrbuch 1989*. Dusseldorf: Triltsch Verlag, 1989. p. 101.
- 2 James Monti, *The King’s Good Servant But God’s First: The Life and Writings of St. Thomas More*. San Francisco: Ignatius Press, 1997. p.56.
- 3 *Ibid.* p.329.

Celebrating 95 Years of Catholic Publishing

On Friday evening, February 12, at the *Prairie Messenger* fundraising dinner at St. Patrick's Church Hall, following an outstanding talk by Father Erik Riechers, SAC, President John Thompson presented the Thomas More Medal to the *Prairie Messenger* on the occasion of its 95th anniversary. As part of the presentation, John gave an overview of the history and contributions of the PM's various editors, a description of the influence of the *Prairie Messenger* on Prairie Catholics based on a late-1980s study, and a list of the awards the PM has received from the Catholic

Press Association, the Canadian Church Press, CCODP, and the Humboldt Catholic School Board. Individual lapel medals were presented to *Prairie Messenger* editors and staff who were present at the dinner, including Abbot Peter Novocosky, OSB, Prof. Michael Pomedli of STM's Philosophy Department, Maureen Weber, Dorothy Fortier, Sister Zita Maier, OSU, Theresa Kirkpatrick, and Fr. Andrew Britz, OSB, the present editor.

Fr. Britz received the St. Thomas More Medal on behalf of the PM. The certificate of presentation reads:

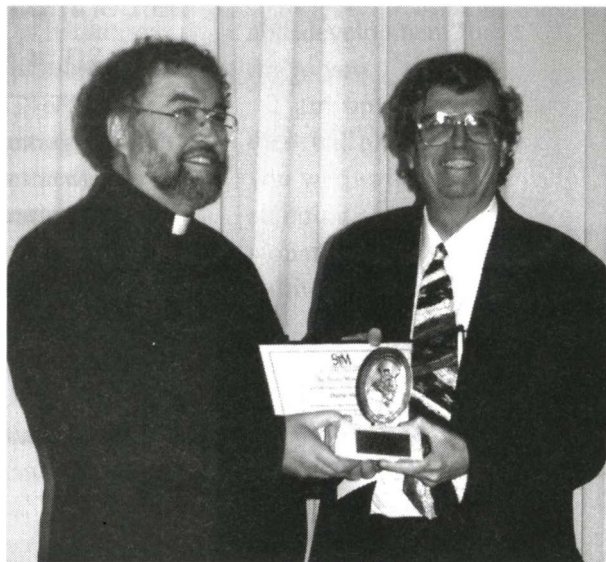
In gratitude for and recognition of 95 years of Benedictine leadership in providing timely, faithful, and prophetic interpretation of the Good News of the Gospel and the "signs of the times" for the People of God in the Canadian Prairies. Ad multos annos!

The Prairie Messenger

A Brief History

The publication of a newspaper in Muenster began soon after the monks arrived. At first the Messenger (*Bote*) was published in German. The first issue rolled off the press February 11, 1904. A month before the end of the First World War the Privy Council decreed that no newspaper in Canada could be published in German. On October 9, 1918, *St. Peter's Bote* was renamed *St. Peter's Messenger* and began publishing in English. Not until 1920 were the monks permitted again to publish in German. Many of the pioneers noticed that their children were more inclined to pick up the *Messenger* when it had been printed in English, though, and there were many requests that the monks publish in that language. At first they declined, but the pressure grew, and in 1923 the monastic community decided to publish in both English and German. Thus, the "baby sister" of the *Bote* was born. *St. Peter's Messenger* reappeared on May 23, 1924, as the English diocesan paper for the Abbey of Muenster.

In 1928 the other two dioceses in Saskatchewan — Prince Albert and Regina — formally adopted the *Messenger* as their diocesan paper. To reflect the wider readership, the paper's name was changed in 1928 to the *Prairie Messenger*.



*Fr. Andrew Britz, OSB (left) accepting the Thomas More Medal from President John Thompson. Fr. Britz likes to point out that he took over the editorship of the *Prairie Messenger* on April Fool's Day, 1983.*

The 6th Annual St. Thomas More College Alumni/ae and Friends Golf Tournament

was held on Saturday, June 12, 1999 at the Moonlake Golf & Country Club. It would have been entirely rained out had it not been for a few intrepid souls who stayed the course through thunder and lightning, rain and wind, until the last shot was putted into the eighteenth hole.



Above: The winning team: Dan Kral, Ken Merk, Ted Forrest, STM Development Officer Don Gorsalitz (who says he's going to take out special lightning insurance next year), and Dale Reed.

Below: Steve Stang and Elaine Shein proudly display their trophies for the best mixed team (there were four of them when they started). Elaine was the only woman golfer to finish the course.



Survivors.

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(University Branch)
- STM/Newman Alumni/ae Association

“I am here because of others”

Convocation Address by Blaine A. Holmlund

At Fall Convocation, 1998, Blaine Holmlund received the degree of Doctor of Laws, *honoris causa*. Blaine was born in Strongfield, Saskatchewan in 1930. Following graduation from the University of Saskatchewan with a Bachelor of Engineering with Great Distinction in 1955 and several years working in the field, he was appointed a lecturer in Engineering at the U. of S. In 1961 he received an MA in Electrical Engineering, the same year he was appointed Assistant Professor and Director of the Biomedical Engineering Program. Four years later he was promoted to Associate Professor and Director of the Hospital Systems Study Group. In 1967, he established and became the first Head of the Department of Computational Science. Four years after promotion to Professor in 1970, Blaine was appointed Director of the newly formed University Studies Group. During the decade of the 1980s, he served as Vice-President Special Projects and as Vice-President Planning and Development. In 1989 he served as Acting President. At the request of Chief Roland

Crow, Professor Holmlund served as Acting President of the Saskatchewan Indian Federated College.

Professor Holmlund has authored or co-authored forty-three papers and major reports. He served on sixteen external committees and boards. In 1992 he retired after thirty-five years of outstanding service to the University of Saskatchewan. Since retirement he has served a major role in Habitat for Humanity, Saskatoon. He continues working to attract First Nations' young people into the sciences, from medicine to engineering.

Blaine and Pat Holmlund have two adult sons, James and Kim, and two adult daughters, Cheryl and Mona, and five grandchildren.

Few symbolize the spirit, promise, hopes and achievements of the University of Saskatchewan as the people's university as much as does Blaine Holmlund. The inspiring convocation address given by Professor Holmlund at Fall Convocation is reprinted here.

— John Thompson

I would like to thank the Honorary Awards Committee and the Senate for honouring me with this award. For me to receive an honorary degree from a University in which I spent nearly forty years as a student and staff member is proof that, with time, people remember only the good things about you and forget or forgive your shortcomings. In any event, I am deeply moved and honoured. *But the truth is I am here because of others.*

I have been fortunate to have lived in the best of times. It is true, the first nine years of my life were lived during the Great Depression, but I don't remember suffering because of it. I remember the shoes

we got in relief supplies from Ontario did not fit, but that provided a convincing argument to persuade my mother to let me go barefoot much earlier each spring. To this day, I am revolted at the sight of those oval tins of herring in tomato sauce, which were generously sent from the east, and made their way into our school lunch sandwiches day after day. Nonetheless, the other memories I have of those days are happy ones. I realize now that my contentment and well-being during that period was really due to others: my family, relatives, and neighbours who had the courage and spirit to make the best of very difficult times, and of course those

many unnamed individuals in Ontario who sent the relief supplies.

My best of times also included World War II. I was only nine when it started and nearly fifteen when it was over. My memories of that period are mostly about the excitement of being able to do things normally reserved for adults and feeling proud of it. Because so many of the young adults had joined up, I had the opportunity to work on farms from July until mid-October, quite happily missing a lot of school and operating all sorts of farm machinery. I was also able to work for a farm implement dealer after school and on week-ends assembling machinery and learning

the skills of a country garage mechanic. The War was not a hardship for me. The real cost and suffering was borne by others for my benefit.

It is also to many others that I owe the privilege of a university education. For financial and cultural reasons, the possibility of going to university was never discussed in our family. (Prior to the War, only three percent of the eighteen-to-twenty-four-year-old population attended university). Someone I barely know, a navy veteran enrolled in engineering, went out of his way on one of his visits home to tell me how great university was and, in particular, how exciting engineering subjects were. Another was the local CPR station agent, a very private person who nonetheless took me in and allowed me to apprentice for a job which in 1948 promised a good living and life-long security. But another stranger who was wise enough to foresee the fate of the railroads put aside his self-interest to advise me differently. When I had an interview with the Chief Dispatcher after passing my tests, he surprised me by saying, "I could sure use you full time. But I must tell you, the future of small towns looks pretty bleak, and so does the job of station agent. With marks like this, you should go to university." He gave me leave to attend university and provided work during the summer and Christmas holidays. Because of him and the many unknown taxpayers in Saskatchewan who paid for the major part of the cost, I was able to complete my Engineering degree without debt. The privilege of receiving a university education provided many opportunities, as I hope it will

for the graduands today.

My best of times also included three decades following the War, when there was a narrowing of the gap between the rich and the poor. I believe those whose lives and character were formed and tempered by their experiences in the Great Depression and the War were largely responsible for this. From those terrible experiences they learned the importance and meaning of the "common good": community service, cooperation, self-sacrifice, and building for a better future. They knew from direct experience how dependent we all are on one another.

We owe so much to that generation. Had they not been willing to sacrifice themselves during the War, it is unlikely that the society we enjoy today would even exist. But they did far more. After the War, they expanded our educational systems so that generations to follow would have opportunities they never had. They appreciated the value of new knowledge. It was the leadership of their generation that made it possible to expand graduate schools and research programs from which we have all benefited. They fought for hospitalization, Medicare, old-age pensions, and unemployment insurance because they had lived when these were not available and had witnessed firsthand the personal tragedies that resulted.

My generation and the one immediately following have had a different common experience — nearly four decades of progressively higher standards of living. Hence, the more affluent among us tend to believe our good fortune is only because of our own individual

effort and competitiveness. Those who lived through the Depression and the War were only too willing to pay for programs serving the common good because they understood from experience the meaning of the phrase, "There but for the Grace of God go I." But now we do not appear willing to pay the cost to make these programs more responsive and still accessible to all in need. Instead, we seem willing to cut back on programs affecting the vulnerable. Yet, we feel entitled to these programs for ourselves and complain when, for example, our medical care system, which is one of the best in the world, cannot respond immediately to the non-emergency needs of our loved ones. There are even those among the affluent contemplating a return to a medical system which would enable them to buy health care which others less fortunate could not afford. During the past three decades we have put our own good ahead of the common good and, as a result, the gap between rich and poor has widened again.

It would be impossible for me to enumerate fully the debt I owe to others for the quality of life I have enjoyed. Let me illustrate with one example. A few years ago I had a heart attack and was able to return to a normal life thanks to a successful coronary by-pass operation. It is obvious I owe much to the surgical team and to those who provided the necessary care facilities at University Hospital. But there are many more involved.

Work began on developing procedures for open heart surgery in the 1930s, but it wasn't until 1953 that the first successful heart operation using an artificial heart-

lung machine was performed. This success was made possible because of years of work by countless individuals to develop better anæsthetics, anti-coagulants, silicon-coated plastic tubing, machines that did less damage to blood cells, and so on. And yes, there were countless unnamed politicians and administrators who worked to provide support for these individuals and the university faculty who trained them. Add to that the many others who have struggled since 1953 to improve this technique so that I and others might benefit. It becomes clear that the number of others to whom I am indebted for this one experience is huge.

The message that I want to communicate, and have you reflect upon with respect to your own lives, was well stated by Albert Einstein. I carried this quotation in my wallet until it got so worn that now I must paraphrase it from memory. He said, “I am constantly reminded of how much I owe, not only to those closest to me upon whose love and care my own happiness depends, but to those countless unknown individuals who have contributed to my well-being. It is a reminder that to begin to pay back that debt I must struggle hard each day to make this world a better place for those now living and for future generations yet unborn.”

Fortunately, paying this kind of debt is not a real hardship. It has been my experience that there is nothing more satisfying than working with others to try in some small way to make this a better world. We have all experienced happiness in seeking the happiness of others. We also know our own well-being depends upon the well-being of the

community. As John Thompson once wrote, “each of us depends upon all of us.” The data of human experience would suggest that a certain amount of material goods are necessary for our comfort and well-being, but beyond that point, any increase in wealth and materials does not lead to a proportionate increase in happiness. In reality, we have little to lose and much to gain in struggling for the common good instead of only for our own self-interest.

“I am constantly reminded of how much I owe, not only to those closest to me upon whose love and care my own happiness depends, but to those countless unknown individuals who have contributed to my well-being.”

This truth becomes self-evident when we consider the welfare of the planet. My generation initially assumed, and acted, as though the world’s resources were limitless. In the late sixties and early seventies, however, we began to realize that this was not so. It became evident that the human race was modifying the global environment, and that it might do so to such an extent that life as we know it would no longer exist on this planet. Never in its history has mankind faced such a threat to its welfare and survival.

While I believe this threat to be real, I remain optimistic about the

future. The reason I am optimistic is that a new generation, which includes the students graduating here today, will be assuming more and more responsibility for leadership. The common formative experience of this generation has been different from those of previous generations. You are a generation who now *know* that the life-bearing capacity of our planet is limited. It is part of your consciousness, thanks to photographs of the blue planet Earth floating in space, that the world is finite. You can identify with the picture of the earth as a vulnerable spaceship with a fragile biosphere which we must share for our own survival with other life forms. I believe that your generation understands more than previous generations that everything on our earth is interconnected, and that one cannot pollute or otherwise damage one part of the spaceship without affecting the well-being of all living things on board. Phrases like “interdependence” and “sustainable development” have real meaning to you.

I am optimistic, too, because there will always be individuals like you who value knowledge, understanding, and wisdom. Compassionate people committed to the cultivation of truth, goodness, justice, beauty, social equality, and freedom. I believe a fully human person will use reason based upon these attributes to enhance the well-being of all living things. Our challenge, as it has been throughout the ages, is to enhance *understanding* among *all* people. This should be the goal of education: that understanding might bring wisdom, and that wisdom will compel us to care for one another.

Absent Friends

Please remember in your prayers our deceased alumni/ae and friends.

Robert Dale Auser ('82), brother-in-law of STM Student Services Administrator Claude Lang and a teacher at E. D. Feehan High School, died suddenly on February 10, 1999. STM and the whole Catholic educational community mourn his loss, and offer our prayers and condolences to his wife Pam and daughters Michelle and Brittany.

Michael Beck, father of STM receptionist Dorothy Bittner and Fr. Ken Beck of the Saskatoon diocese, died on April 20 at the age of 82. The funeral mass was celebrated by Fr. Beck at St. John Bosco parish on April 22, with Bishops Morand and Weisgerber as concelebrants.

Gilles Brisebois ('56) suffered a heart attack and passed away on August 14, 1993.

Marcel Bourgeault ('65) passed away August 1, 1998.

Raymond Cariou ('61) passed away August 29, 1998.

James Carmichael ('38) died in January, 1997.

Dr. Walter M. Chubaty ('54).

Thomas James Emerson ('50) died peacefully in his home in Calgary on June 23, 1998; his wife, Patricia, and daughter Kelly were by his side.

Wildrid Hinz ('58), whose humour and good nature were prominent at last year's reunion weekend, died suddenly on March 1, 1999. He is mourned by his wife, Sylvia, whom he met at an STM skating party in 1955, and by his five children and fourteen grandchildren.

Laurence Kotschorek ('69) passed away August 31, 1995; his wife, Diane, is also an alumna.

Melanie Margaret Lemke, mother of Bob Lemke, former STM controller and current member of Corporation, died over the weekend of February 20, 1999. The funeral mass was concelebrated by Frs. Don

McLeod, CSB and Ron Griffin, CSB of STM, with Fr. Paul Donlevy of the Saskatoon diocese as chief celebrant.

Herman Lichthahn, known to Catholic students and the worshipping community as STM's sacristan for many years, died from kidney failure on February 3, 1999. Herman served at STM until the late 1980s, when failing health forced him to pass on his volunteer duties to others. STM was well represented at the funeral, which was celebrated by Fr. Demetrius Wasyluniuk, OSB at St. Joseph's Church on February 7.

Justice Douglas McKinnon ('52) died of lung cancer September 5, 1998. Margaret McKinnon writes: "He was always so proud of the University of Saskatchewan and particularly of his association with St. Thomas More College. We miss him dearly."

Raymon Montalbetti ('52) died suddenly of a pulmonary embolism on September 22, 1998. Doris Montalbetti writes: "It is an irreplaceable loss we have suffered. Yet there are some bright spots, as I have many cherished memories, a loving family, and many friends who share our sorrow."

Sr. Audrey Schnell ('72) of Lebreton, SK passed away August 8, 1998.

Joseph St. Marie passed away March 5, 1997 of pancreatic cancer.

Gerry Rose, a prominent member of the Saskatoon Jewish community and a valued member of the STM Corporation since 1996, died in March, 1999. A good friend of the late John Stack, Gerry participated in the FOR ALL SEASONS campaign, soliciting funds for the John Stack Lecture Series in Ethics. He was to be invested in the Order of Canada in Ottawa on April 14 for his lifetime of volunteer work. Funeral services were held at Congregation Agudas Israel on March 26.

John Adrian Sanders died suddenly at Ashern, MB, on November 14, 1996. He was 65 years old.

Remembering David Farmer

DUNCAN SUTHERLAND

Although I only knew David Farmer for a short three years, I feel fortunate to have known him in the capacity which I did: that of a student. He had an impressively broad variety of interests and activities in his life, but as an educator, he affected those of us who studied under him in a special way. Beneath his sometimes gruff exterior, he genuinely cared about those under his tutelage. This was evident in the high standards he set for us. Had he been a pushover in his expectations, we would have learned and benefited less than we did, and I am sure most students are grateful that he challenged us to strive for something higher. I received the occasional mark which was lower than I might have liked, but I took it as an incentive to try harder. As a result, the sense of achievement when such efforts were rewarded in his class was great.

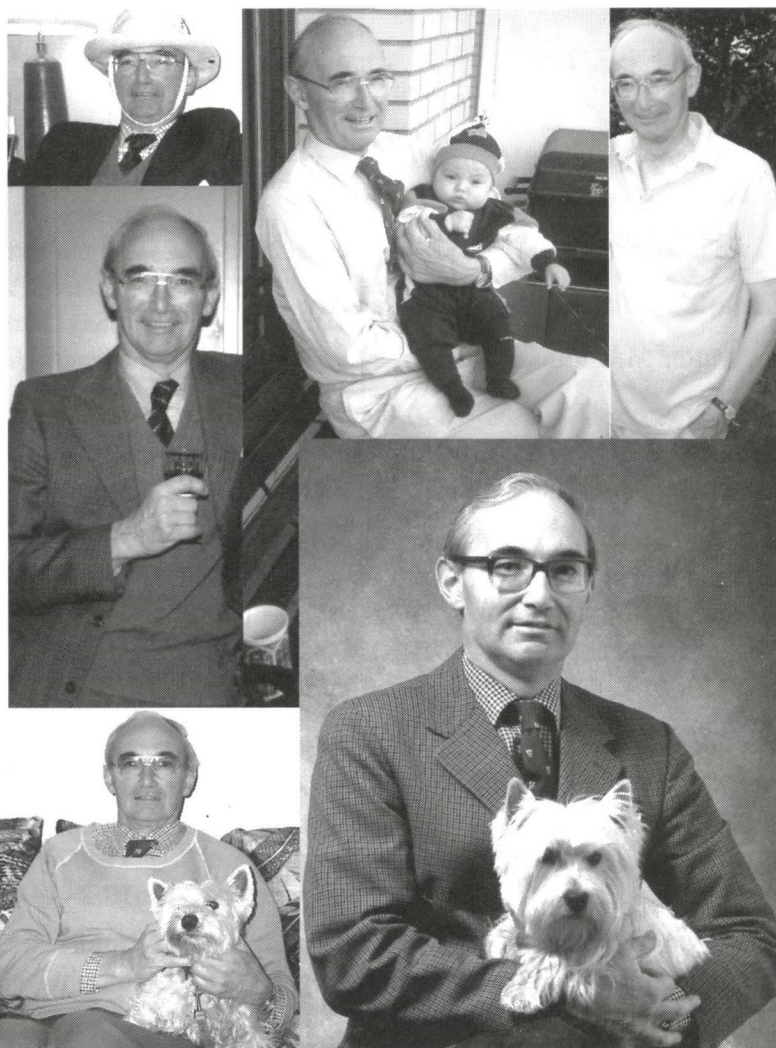
Even for those who took no other courses in History, the characters and events of a thousand years ago were brought to life by his infectious zeal and enthusiasm for his subject, and the magisterial way in which he presented it. I'll never forget sitting spellbound as he read the tenth-century poem of the Battle of Maldon, reminisced about his days at Exeter College, or shared stories about the castles and cathedrals he'd visited. From my first class with him, he seized our attention, and held on for eighty minutes. After that, I always headed to his class with a sense of anticipa-

tion, wondering what the day's topic was going to be.

His devotion was demonstrated not only by the quality of his lectures and high expectations, but also by his willingness to provide extra time for any student who sought it, either at home over the phone or in his office. The student visiting his office for the first time might have been awed by the pic-

tures of castles and saints, stacks of papers and slide carousels, books covering a multitude of subjects — on any of which he was qualified to speak — and his own formidable presence. But the student would soon be put to ease by the cosy, blanket-covered armchair, the classical music of CBC FM, and the dog or two that merrily greeted the master's visitors.

David Farmer, 1932-1994



Despite the interest in mediæval history which he aroused in me and countless other STM students, I decided that my interests were more in tune with modern British history. Rather than expressing any disappointment, Professor Farmer suggested a topic for my Master's thesis, which I began shortly after he passed away, and which I dedicated to him. It was a testament to his breadth of knowledge that he was able to come up with an interesting topic on a subject far removed from his own speciality. I could not help but wonder, subsequently, what other ideas for scholarly research he may have had, and of which the world of historical research was deprived by his sudden death.

Similarly, now that I am at Cambridge doing a PhD on women's admission to the House of Lords, I often regret that he's no longer able to make his annual trips back to Britain, so he could have joined me for dinner at my college. I also feel nostalgic when I see some of the sights which he described to us in class. During a visit to Oxford earlier this year, I made a special point of visiting his old college, Exeter, and seeing the "Saskatchewan Room" about which he told me (named in honour of their numerous Saskatchewan Rhodes scholars). I hope he would not have been disappointed that I ended up studying at Oxford's great rival!

But while it is easy to see the loss which his premature passing meant for those who were affected by him personally as well as those who only knew him through his work, his continuing legacy to his students is equally apparent. My own zeal for historical research and the prospect of one day teaching, as

well as the high standards I try to meet, have all been fostered by the experience of having studied under him. The statesman John Morley wrote that "a mind is not a vessel to be filled; it is a hearth to be lit." For myself and thousands of oth-

ers, Professor Farmer lit that hearth. So long as the flame burns in those of us whose lives he touched, the ideal of scholasticism to which he selflessly devoted his life will live on. Few educators could ask for a greater legacy.

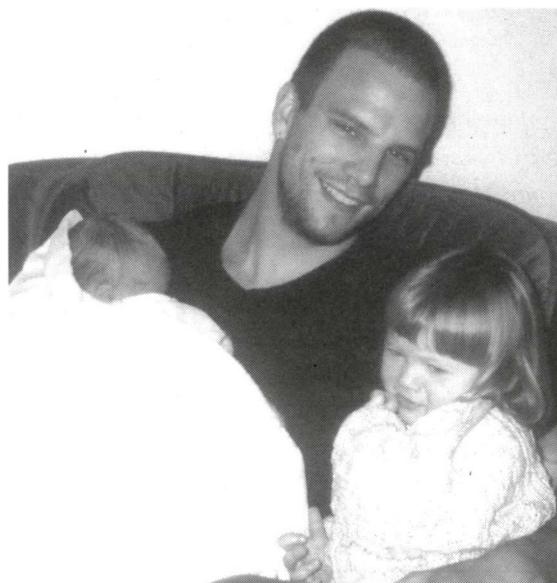
REQUIESCAT IN PACE

Sean Fredrick Longstaff

NOVEMBER 22, 1973 - NOVEMBER 2, 1998

Members of the STM community were shocked and saddened by the sudden, tragic death of Sean Longstaff last November. Sean's appetite for life and experience and his passion for music were apparent to anyone who knew him even casually. Mourned by his parents, Jim and Adele, his brother and sister-in law, Brent Longstaff and Casey Elder-Longstaff, his two young nieces, and many friends, he is mourned also by all those whose lives were brightened by hearing him sing or play.

To honour his memory, the Sean Longstaff Memorial Award has been established at Holy Cross High School. The award, in the amount of \$500, is offered annually for full-time Holy Cross students in either grade 11 or 12 who are involved in the choral or band program and have the intention of pursuing musical studies the following year. For details and applications, contact Holy Cross High School, 2115 McEown Ave, Saskatoon, SK, S7J 3K8; 306-668-7900.

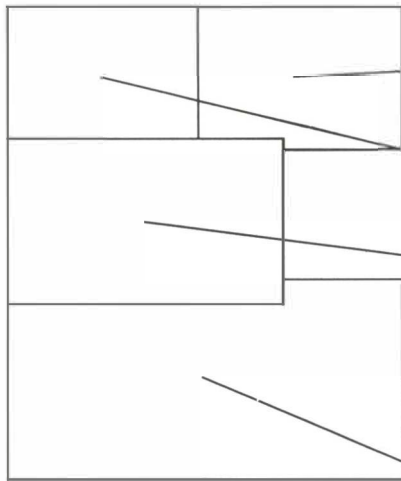


Sean with his nieces, Sarah and Elanor.

STM/NEWMAN ALUMNI/AE ASSOCIATION
1437 College Drive
Saskatoon SK S7N 0W6



ON THE COVER



Susan and Jim Dosman standing in front of the banner Jim used when he ran for President of STMSA in 1958. Jim and Susan were absent for the main photo (lower left).

Alumnae of the Sisters of Service residence.

Alumni of the Flegel House, plus three Flegels.

COPIES OF THE PHOTOS MAY BE
ORDERED THROUGH THE STM
DEVELOPMENT OFFICE

Back row, l to r: John Thompson, Ted Kornak, Denis Dierker, Jim McGinn, Joseph McGinn, Bob Howell, Joyce Dielschneider, Mike Lyska, Lucille Lyska, Eleanor Bellefleur, J. P. Beauregard, Sr. Anne Flegel, Leo Schnurr, Norma MacDonald, Marion Penna, Jim Penna

Next Row: Beth Hertz, Frances McGinn, Don Kramer, Mary Schnurr, Brian Mahoney, Joe Bellefleur, John Burton, Helen Flegel, Bernard Daly, Joe Gagne

Next Row: Marianne Dierker, Matthew Hertz, Helen Lerach, Alan Deroo, Wendelin Herle, Maggi Noble, Rosalie Karpinka, Gerald Goski, Brian McSheffrey, Michaela Beauregard, Delores Yaskowich, Leo Yaskowich

Front Row: Margaret Sanche, Leona Lang, Phil Hammel, Marie MacDonald, Dennis Ehman, Gail Ehman, Deanna Magoski, Myrna Kornak, Lois Brockman, Peter Dielschneider, Mae Daly, Evelyn Chapuis.

KEEP IN TOUCH



ST. THOMAS MORE COLLEGE & NEWMAN ALUMNI/AE ASSOCIATION